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George Kenyon
1754.

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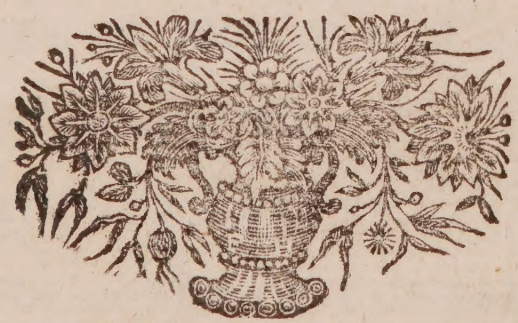
THE DREAMER.

EFFIGIES SACRÆ DIVUM———————

———————VISÆ ANTE OCULOS ASTARE JACENTIS IN SOMNIS.

NEC SOPOR ILLUD ERAT; SED CORAM AGNOSCERE VULTUS,

VELATASQUE COMAS, PRÆSENTIAQUE ORA VIDEBAR. VIRGIL.



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THE

INTRODUCTION.

THE profeſſed deſign of all our periodical writers, who are at preſent the chief ornaments of the ENGLISH nation, is to amuſe, and inſtruct the public; and ſome of them, conſcious of their ſuperior abilities, have proceeded ſo far, as to promiſe a cure for all the vices and follies of the age. I muſt do them the juſtice to acknowledge, that they have left no ſubject unattempted in any art or ſcience. There are among them learned philoſophers and profound divines, eloquent orators and

excellent poets: and in ſhort they have paſſed through the whole circle of literature with the ſame agility and ſucceſs, with which a tumbler at SADLER'S WELLS (pardon the meanneſs of the compariſon) paſſes through his hoops. Their reputation is now perfectly eſtabliſhed, and they are in no want either of foreign or domeſtic aſſiſtance; ſo that it cannot reaſonably be expected, they ſhould allow any ſhare of fame or merit to the labourer, who does not enter himſelf among them until the laſt hour. A lawyer, who ſpeaks after five or ſix of his brethren, will ſeldom be heard with attention, unleſs he has ſomething new to offer, or can keep the court awake by the beauty of his action, or the harmony of his voice: of which it would be difficult to produce more than two or three

examples

examples ſince the NORMAN Conqueſt. Notwithſtanding theſe diſcouragements I am ſetting out in the quality of an author for ſome important reaſons, which I will diſcloſe hereafter; if the ſagacity of my reader in turning over this firſt volume ſhould not diſcover them. But to prevent, as far as I am able, all imputations of plagiariſm, or a ſervile imitation, I am determined to avoid that ſmooth and broad way, where all my learned brethren are to be found, and to trace out for my ſelf a path, which has never been trod before----*Nullius ante----Trita ſolo.* To ſpeak without a metaphor, and conform to the title, which I have aſſumed, I propoſe to recount my dreams, and in a plain and unaffected ſtyle, ſuch as becomes an hiſtorian, to relate ſome extraordinary adventures, in which I have

been engaged during my ſleep. When I ſay, that no man before me hath attempted any thing of the ſame nature, I would not be underſtood in too ſtrict a ſenſe. Some of the moſt celebrated authors of antiquity have been pleaſed to acquaint us with their dreams. But they have generally prefaced, or explained their narratives in ſuch a manner, as if they were apprehenſive of being thought ſuperſtitious, or too much affected by the extravagant whims and pleaſures of the imagination *. Thus CICERO, to avoid an imputation of this kind, endeavours to account philoſophically for a dream, which,

* *Omnium ſomniorum una ratio eſt: quæ, per deos immortales, videamus, ne noſtrâ* SUPERSTITIONE *et depravatione ſupereetur*, &c. Vid. l. 2. CICER. de Divinatione.

which, as he acknowledges, foretold the moſt happy event of his life, and was literally fulfilled †. But to return to my ſelf. What I contend for is, that no man hath ever publiſhed a regular ſeries of his dreams, or deſcribed the variety of objects, which from time to time have preſented themſelves to him in the realms of MORPHEUS. This is the ſingularity, which I claim, and the ſcheme which I have purſued in theſe ſheets, which I now offer to my honeſt countrymen. I am ſenſible, that EPICTETUS, whoſe rules muſt ever be eſteemed, cautions a man againſt telling his dreams in public,

† Mr. BAXTER, the ingenious author of the PHÆNOMENON of DREAMS, hath plainly ſhewn, that the cauſe, to which CICERO aſcribes his dream, and his whole reaſoning upon it, are very abſurd and unphiloſophical.

lic, leſt he be marked with the character of an impertinent. But all things do not happen alike unto all men. EPICTETUS, we may imagine, had no opportunity of forming his judgment of theſe ſublime matters by a proper experience. He never dreamed to the purpoſe: otherwiſe he would have omitted this general precept, and probably have enlarged his ſyſtem of morals by a recital of ſome excellent leſſons, which he had been taught in his ſleep. I am moreover aware, that the title of my work will often be converted into a figure of raillery, and turned againſt me; and I ſhall frequently be told by great critics and greater politicians, that I am a dreamer *indeed*. But this ſarcaſm will little affect me; ſince the firſt-rate geniuſes of the world have been reproached

reproached in the ſame terms. *Quandoque bonus dormitat Homerus.* And that excellent wit, who paſſed this cenſure on HOMER, deſerved the ſame animadverſion, when he compoſed the ſeventh ſatire of his firſt book. Beſides, as my work is chiefly hiſtorical, and I profeſs great ſimplicity and ſincerity, I am in ſome doubt, whether, if a portion of SWIFT's ſpirit were to deſcend on me, or I were poſſeſſed of a volume of my Lord C--D's *bons mots*, I could honeſtly apply them on the preſent occaſion, and with a good conſcience make uſe of adventitious ornaments. I do not urge this to prevent any ſatirical ſtroke, which may be aimed at my writings. If it be wit, I ſhall enjoy it; if it be ſcurrility, I ſhall deſpiſe it; if it be a juſt and reaſonable cenſure, I will endeavour to improve myſelf by it. As to my perſon, however, I will keep it out of the reach of ſatiriſts and

and critics of all degrees, becauſe I have remarked with concern and indignation, that as ſoon as a new writer is known, or even ſuſpected, there is a quick tranſition from the author to the man: if his writings be irreproachable, his moral character muſt be impeached, and if it be confeſſed, that he has a good head, he muſt not be allowed to have a good heart. Such is the ſtate of human nature, that the meaneſt animal may ſometimes have it in his power to injure, or greatly to incommode us. And we have lately ſeen a little black fly, on the axletree of a chariot, able to raiſe as much duſt, as a whirlwind, and really perform what this contemptible inſect vainly boaſted of in the fable. But I have yet a more forcible reaſon for keeping my ſelf concealed. For I am aſſured by an authority, which I reverence much more than all the princes in EUROPE, one only excepted,

excepted, that, if I ſhould be unfortunately diſcovered, the taliſman, which hath been erected in my favour, will immediately loſe it's virtue, and I ſhall from thence forth be deprived of the faculty and pleaſure of dreaming.

HERE it will be neceſſary to aſſure the reader, that I have not inſerted in my nocturnal memoirs any artificial or fictitious viſions: although, I ſhall always own, that works of this kind have great merit, when they are deſigned and executed by an elegant hand. The SOMNIUM SCIPIONIS, which, in my opinion, is not inferior to the moſt celebrated of CICERO's other works, diſpoſes our minds to the practice of piety and juſtice, and infuſes into the breaſt of every reader a love of his country, a deſpicable notion

of human grandeur, and an utter contempt, or rather a deſire of death, in firm aſſurance of a glorious immortality. And, if I may be permitted to join a modern author to the name of this great ancient, the VISIONS of DON QUEVEDO will be always read with as much profit as pleaſure, eſpecially by thoſe, who underſtand the original, and have judgment enough to extract the moral. If I had the talents of theſe excellent writers, I ſhould probably be inclined to imitate their manner, and reject my preſent undertaking. But, as I am conſcious of my own mediocrity, and of the poverty of my invention, I have no other chance to recommend my works to the public eſteem, than by the grace of novelty and truth. For, although ſome anecdotes, which I have ingenuouſly related, will be deemed more

more wonderful than a Fairy gambol, or an ARABIAN tale; yet I could procure ſufficient atteſtations of the truth and certainty of every particular, if I could find out as eaſy a method of ſummoning my witneſſes, when I am awake, as when I am in a profound ſleep. ‡ Sleep is very juſtly defined to be a ſhort death; and during that period, the ſoul, which is then freed from the ligaments of the body, acquires an intuitive knowledge, and that ſupernatural power and force of action, which the ancient poets and philo-

 ſophers

‡ *Cùm ergo eſt ſomno ſevocatus animus à ſocietate et contagione corporis: tum meminit præteritorum, præſentia cernit, futura prævidet.* Jacet enim corpus dormientis, ut mortui: *viget autem, et vivit animus.* CIC. de Divinat.

ſophers aſcribe to the inferior deities and meſſengers of heaven. This is ſufficiently intimated by HOMER, when he ſays, that * Dreams are from God. I may add, that we owe the ILIAD to the dream, which JUPITER ſent to AGAMEMNON: † And if VIRGIL's hero had not been bleſſed with an habit of dreaming, JUNO might have ſpared all her labour; for the TROJAN would certainly have loſt his road, and never poſſeſſed a foot of land in ITALY. *Poeta natus* is become a proverbial ſaying: and it has been agreed by the critics of all ages,

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* Ὄναρ ἐκ Διός ἐσιν.

† *Omnia, quæ ab Æneâ geſta ſunt, quæque illi acciderunt, ei per quietem viſa ſunt.* CIC. de Divinat.

ages, that no man can excell in verſification, unleſs he be born a poet. But theſe connoiſſeurs forget, that a man may be ſuddenly inſpired, in a dream, with the facility of verſifying, and with the whole art of poetry, provided he chuſe the proper place where to lay his head. Let him repair to PARNASSUS, and ſleep ſix or ſeven hours on the top of that hill, and he will awake as good a poet, as ever was born. PERSIUS in the prologue to his ſatires informs us, that he was not unacquainted with this excellent receipt, How a poet might be made inſtantaneouſly, and to ſpring up, like a muſhroom in one night: but he owns, that he had never tried it.

Nec

Nec in bicipiti SOMNIASSE *Parnaſſo*
Memini, ut repente ſic poeta prodirem.

In verſe, I own, I'm no adept,
Unſkill'd to chooſe a pleaſing theme;
Nor, on PARNASSUS while I ſlept,
Was made a poet in a DREAM.

PLUTARCH, who was the beſt man, and the beſt writer of the age, in which he lived, regulated all the buſineſs of his life by his dreams; and governed his judgment and philoſophy by the ſage inſtructions, which were conveyed to him, when his body was at reſt.

Sir THOMAS BROWN, the author of RELIGIO MEDICI, *thanks God for his happy dreams*; and adds, *That we are more than our ſelves in our ſleep. I am no ways*, ſays he, *facetious or diſpoſed for*

for the mirth and galliardize of company; yet in one dream I can compoſe a whole comedy, behold the action, apprehend the jeſts, and laugh my ſelf awake at the conceits thereof. Were my memory as faithful, as my reaſon is then fruitful, I would never ſtudy but in my dreams; and this time alſo would I chooſe for my devotions. I can vie with my learned countryman for the reputation of my dreams; and I carry my ideas of the pleaſure, which I receive from them, to a greater height. For I ſhould not eſteem life it ſelf worth my care, if it were not for the delight, which my ſleep affords me, and the happineſs of converſing, during thoſe intervals, with the beſt company in the world: I mean thoſe exalted ſpirits, by whoſe familiar diſcourſes my mind has been more improved, and edified in a few minutes,

nutes, than by all the ſermons I have heard ſince the beginning of the preſent century.

THE reader will be pleaſed to agree with me, conſidering the nature of my work, that I ought not to exclude any particular ſubject. I ſhall be juſtly cenſured as a partial hiſtorian, unleſs I relate faithfully all the occurrences of my ſleep, which are worthy of being recorded. We are convinced by daily experience, that it is impoſſible to converſe with any ENGLISHMEN, of whatſoever ſect or party, unleſs religion and politics make a part of the entertainment: and as our waking conceptions and the diſcourſes of the day are ſometimes obtruded upon us in our ſleep, I ſhould be obliged to omit, or interrupt many

many important narrations, if I were to diſclaim all political and religious topics. However I ſhall treat both theſe ſubjects with a proper caution and all due reſpect. In the account of my political diſcoveries and obſervations I ſhall carefully avoid all odious parallels; and rather chooſe to puzzle, or perplex my reader by leaving a chaſm with a *cetera deſiderantur*, than give any offence to my ſuperiors; eſpecially to thoſe eminent patriots, by whom the republic is at preſent ſo wiſely adminiſtered. As often as I find my ſelf under a neceſſity of mentioning any controverſies in religion (whether it be the religion of my own, or of any other country) I will beg my readers pardon, if I ſuppreſs all abſtruſe and metaphyſical arguments, and never once attempt to decypher a myſtery.

For I will not preſume to explain to another what I do not comprehend my ſelf. And to ſpeak freely, I conſider a profound metaphyſician, as an honeſt man, whoſe *pia mater* is much diſturbed; ſince he is better pleaſed to travel in a cold night and a difficult road, by the little help of a dark lanthorn, than to purſue his journey in a fair day, when he may have the benefit of good company, and enjoy the light and heat of the ſun.

Now and then in a gloomy hour, notwithſtanding all the rules of caution and moderation, which I have preſcribed to my ſelf, I have apprehended ſome danger from the interpreters of dreams. For, although this character was formerly held in the higheſt eſteem both by the Jews and Gentiles, and, as it was a real proof

of

of the greateſt wiſdom and integrity, had ſometimes raiſed a man to the Viziriate, or firſt poſt of power and dignity in the government: yet 'tis now only aſſumed by the dregs of the people, and to expound dreams, that is, to be a vain pretender to this ſcience, is become part of the trade of Quacks, Gypſies, and Informers. It would not much ſerve my purpoſe to enquire, when and by what means this art of divination was loſt. I imagine, it ſunk with the DELPHIC Oracle, when PYTHIA began to loſe her credit, and by her amphibologies diſcovered to the whole world, that ſhe was no longer inſpired.

I HAD proceeded ſo far in this prefatory diſcourſe, when I went to bed, intending to finiſh it the next morning

over my tea. But, as ſoon as I fell aſleep, I found my ſelf in the middle of the NEW FOREST ſurrounded by a company of Gypſies. One of their number, a woman neatly dreſſed and of a majeſtic mien, accoſted me in this manner: "Although we have never given you any "provocation (for we have neither pick-"ed your pocket, nor ſtole your poul-"try) you have offered an unpardona-"ble inſult to our whole order, by rank-"ing us with Quacks and Informers. "As to the firſt, we have no ſort of affi-"nity or commerce with them. For "we preſerve our health by temperance "and exerciſe; and if by any accident "we contract a diſtemper, we uſe no "other medicine, than abſtinence, or a "decoction of the herbs, which we ga-"ther in the foreſt. I need not tell

"you,

" you, that theſe fellows are unſkilled in
" the art of divination. They interpret
" dreams, and adminiſter phyſic by the
" ſame rule. They pretend to obſerve
" very carefully the conjunctions of the
" planets; and when their patients die,
" or their predictions fail, they lay the
" blame on the ſtars. As to Informers
" you know the ſtyle and manner in
" which they recite, and expound
" dreams: *Scilicet*, This Informant,
" or Examinant ſaith, * That *he*
" dreamed, or *ſomebody* dreamed, that
" *ſomewhere*, in *ſome* year *(ſtylo veteri)*
" *ſome-*

* I am apt to believe, that my Gypſy hath learned this manner of ſpeaking from an old Ballad, which very probably ſhe had got by heart, and which I met with among the collection of old Ballads in ASHMOLE's Library, when I was laſt

" *ſomebody* told *ſomebody*, that another
" *ſomebody* ſaid to *ſomebody ſuch* and *ſuch*
" things,

---

laſt in OXFORD. It was publiſhed in 1658. ſome little time before OLIVER's death. It begins thus:

When SOMEBODY SOMEWHERE ſaid SOME years ago,
From the Alphabet he would expunge the great O:
By an *Innuen-do*

(Would you think it?) 'twas meant of his highneſs the
PRO----
And the SOMEBODY SOMEWHERE was COSTAR and Co--
By an *Innuen-do*.

N. B. COSTAR was at that time a goldſmith in LOMBARD-STREET. There was an Information againſt him, for having ſaid ſome years before, that the nation would never be happy, till the great O was expunged out of the Alphabet.

" things, or drank *ſuch* and *ſuch* healths;
" and then by applying a ſtrong *innu-*
" *endo* (of which they have always a
" large ſtock in hand) to the time and
" place, and to every one of the *ſomebo-*
" *dies*, the dream is well expounded, and
" the charge clearly made out to the
" ſatisfaction of any loyal and ſagacious
" jury. Believe me, we look on theſe
" miſcreants to be the peſt of ſociety,
" and abhor them as much, as you do.
" And for my part, I would not accept
" of a Lord, whether ſpiritual or tem-
" poral for my ſon-in-law, who would
" meanly condeſcend to be the patron
" of a BLAGo. If you had ever pe-
" ruſed the hiſtory and antiquities of the
" SIBYLLS, you would not have placed
" us in ſuch bad company. For you
" would then have known, that we are
" the

" the rightful ſucceſſors to the * EGYP-
" TIAN SIBYLL, from whom we have
" the honour to be lineally deſcended.
" And, though you ſeem to deſpiſe our
" predictions, we are able (without va-
" nity I ſpeak it) to look as far into fu-
" turity, as any of our venerable ance-
" ſtors and predeceſſors. While I am
" talking to you, I will give you a ſmall
" ſpecimen of our ſkill. You are this
" minute ſecretly rejoicing, that you are
" to meet an hundred and fifty of your
" friends and aſſociates in the temple of
" MINERVA to-morrow at noon. But,
before

* SIBYLLA ÆGYPTIA is mentioned by ÆLIAN, as a propheteſs and a prieſteſs of PHOEBUS. And CLEMENS ALEXANDRINUS informs us, that this EGYPTIAN propheteſs flouriſhed in the age of the HEBREW Judges, when one of the PHARAOHS was king of EGYPT.

" before that time, you will be deſerted
" by two thirds of the number, and be
" ſufficiently mortified to perceive the
" forces of the enemy encreaſed and
" ſtrengthened by a new band of apo-
" ſtates. You condemn PYTHIA for
" her amphibologies, which were a ſin-
" gular proof of her dexterity and judg-
" ment. And as you are ſenſible, the
" ſame method has been practiſed in all
" ages, in all nations and religions, it
" ought not to be particularly objected to
" her by a man of taſte and experience.
" Nor was the ceſſation of the DELPHIC
" Oracle to be aſcribed to this cauſe, but
" intirely to that ſyſtem of corruption,
" which the Hierarchy of DELPHOS had
" introduced and ſanctified. It was then
" poor PYTHIA proſtituted her charac-
" ter, and injured the honour of her

" God, when ſhe conſented to † *Phi-*
" *lippize*, and deliver from her tripod
" ſuch reſponſes only, as ſuited all the
" purpoſes of a covetous and ambitious
" prince, and were calculated to de-
" ſtroy the liberties of her country.
" ---A word more: and I have done.
" You are going to publiſh your dreams.
" 'Tis a ridiculous undertaking; and
" you will be ſufficiently puniſhed for
" your vanity, as ſoon as you have exhi-
" bited a ſpecimen of it to the public."
With this menace ſhe and her company left me. I was a little alarmed. I immediately repaired to a man of the law.

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* *Demoſthenes* Φιλιππίζειν *Pythiam dicebat*, id eſt, *quaſi cum Philippo facere. Hoc autem eò ſpectabat, ut eam à Philippo corruptam diceret.* Cic. de Divinat. *l.* 2.

I turned out my purſe, and deſired him to peruſe the following ſheets. * He read every word, and aſſured me, I might publiſh my work without any danger, but he feared, with little profit or reputation. For there does not ſeem, ſaid he, to be one page of *truth*. I anſwered, That the ſame thing had been objected by ſome of his learned brethren, and by many grave and ſober divines, to RABELAIS, DON QUIXOTE and GULLIVER: and yet theſe authors are in great

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* In a DREAM a large volume may be read in leſs time, than a man can peruſe a news paper of half a ſheet. And this undoubtedly is the reaſon, why the learned phyſician, whom I have quoted above, declares, That if his Memory was faithful, he would *ſtudy* only in his DREAMS.

eſteem. And long before their days lived a certain GREEK, called LUCIAN, who writ a *True Hiſtory*, which has been always read with pleaſure, becauſe there is no *truth* in it. But, pray, ſir, obſerve: Theſe writers abound with *wit* and *humour*. The latter is their diſtinguiſhing characteriſtic: and it is this happy talent, which ſtamps ſuch a value on their works. "As to your GREEK "and your RABELAIS, replied the ſage, "I have never heard of them before. "But as to QUIXOTE and GULLIVER, I "have been aſſured by ſome of our club, "who have read them both, that they "are full of trumpery and lies. And no "wonder! For QUIXOTE was a bigotted "papiſt, and GULLIVER a great tra-"veller. For my part, I ſhall never "look into any books of this ſort, unleſs

"in

" in the way of my profeſſion, and
" when I am properly fee'd. You talk
" of *wit*. 'Tis a mere bauble, and only
" fit to entertain women, and make idle
" people laugh. I can ſay as much *wit*
" (for I have as much within me) as any
" man alive, though I never ſuffer a
" particle of it to go out of my mouth,
" or to drop from my pen. For, 'tis cer-
" tainly unbecoming the dignity of our
" profeſſion, and of no uſe in explaining
" the merits of a cauſe. *Wit* is a com-
" modity of little value, if it be unap-
" plicable to the ſubject; and that muſt
" always be the caſe, if it be unaccom-
" panied with *truth*. The *wittieſt* ſtory,
" that ever was told, would not alter a
" muſcle in my face, or procure from
" me one nod of approbation, if all the
" circumſtances were not literally *true*.

" I

" I need not tell you, that, although a " witneſs ſhould utter a hundred face- " tious ſmart things in one of our courts " of juſtice, yet if he did not ſpeak the " *truth*, and the whole *truth*, his *wit* " would not exempt him from the pe- " nalties of the law. But now for *hu-* " *mour*, which you ſeem to value more " than *wit:* What is *humour?* I can " eaſily conceive, How a man may be " *in humour* or *out* of *humour*, in a *good* " *humour*, or a *bad humour*; and ſo may " a dog, or a monkey. But how can " this word with any propriety be ap- " plied to *dead goods*, ſuch as books, " pictures, or any other houſe-hold fur- " niture?" *

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* I relate ſimply the occurrences of my DREAM. Far be it from me to intend a general reflection on the

Here a country client coming into the room, dropt his club on the floor. The noiſe waked me. And, as I found it to be my uſual time of riſing, I immediately got up, wrote down my dream, and

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the faculty of the law. I have the honour to be acquainted with ſome eminent lawyers, who are perſons of great *wit* and *humour*. But in this, as well as in other profeſſions, a man may be diſtinguiſhed for his learning and knowledge, and yet be endowed with neither of the other talents. And for this defect Mr. LOCK hath aſſigned a ſufficient reaſon. The late Dr. CHEYNE of BATH, who was a good phyſician and a good philoſopher, and did not want ſtrength of genius in his way of writing, frequently aſſured me, that he could not read DON QUIXOTE with any pleaſure, nor had any taſte for HUDIBRAS or GULLIVER; that, what we call *wit* and *humour* in theſe authors, he conſidered as falſe ornaments, and never to be found in thoſe compoſitions of the ancients, which we moſt admire and eſteem.

and tacked it to this introductory diſcourſe, thinking my ſelf much obliged to the Gypſy, who had furniſhed me with ſuch an appoſite concluſion.

THE

THE

PAPER MILL.

IN a fine morning laſt month I was walking in MARYBONE GARDENS. After three or four rounds I found my ſelf in a long avenue, which led to a magnificent building, ſituated on the top of a little hill at about a miles diſtance. By a ſecret impulſe I was obliged to go forward: and, when I had travelled about half the length of the avenue, I came to the banks of a river as wide, as the THAMES at WHITEHALL. I paſſed it as eaſily (tho' there was neither bridge or boat) as VIRGIL's CAMILLA tript over the ſea without wetting

the ſoles of her feet. When I approached near the edifice, I perceived it was a temple, and that over the great gates there was written in large gold letters, SACRED TO MNEMOSYNE. At the ſame time I was ſuddenly engaged in as great a crowd, as you ſee on the ROYAL EXCHANGE at one a clock. From their different habits and manners (ſome being embroidered all over, others dreſſed like footmen, ſome with the mien of philoſophers, others with the air of fribbles, ſome appearing to be very polite, others to be very clowns) I conjectured, they were perſons of all ranks and denominations: in which however I was miſtaken (as I was afterwards informed) for they were all of the ſame trade. With this company I entered the temple. The form and ſtructure of it pleaſed me. It was ſupported by two rows of granite pillars, and the walls were adorned with the portraits of the moſt excellent men, who had flou-

flouriſhed in all ages of the world. At the eaſt end of the temple the Goddeſs, as richly habited, as our lady of LORETTO, ſate on a throne of gold; and juſt beneath her, on a ſofa of crimſon velvet, were her nine daughters, the Muſes, ranked according to the dignity of their reſpective offices, or the order of birth. As ſoon as proclamation was made, that the Goddeſs was ready to receive petitions, all thoſe, who entered with me into the temple, about four hundred in number, approached the foot of the throne, and delivered their petitions to one of the Muſes, from whoſe hands the Goddeſs received them. They were ordered to be read: and, although they were drawn up in different languages, they were all of the ſame tenor. Every one deſired MNEMOSYNE to beſtow on him the gift of memory in as ample a manner, as the ſame had been granted to the ancient orators and poets. I admired the condeſcenſion and generoſity of

the Goddeſs. No one received a repulſe; and THALIA was ordered to write a *Fiat* under every petition. When I remarked, how eaſily the gift of memory was to be obtained, and ſenſible of what great uſe it would prove to me in the proſecution of my preſent deſign, I ſtept aſide, and framed a ſhort petition in as modeſt and reſpectful terms, as I could deviſe, but in ſubſtance very different from all, which had hitherto been preſented. For, whereas the *Four Hundred*, who had addreſſed the Goddeſs before me, made no ſcruple of demanding this great talent without limitation or reſtriction, or making any allowance for their age or infirmities; I reſtrained my requeſt to the hours of ſleep, and only deſired, that the Goddeſs would be pleaſed to endow me with the faculty of remembring my dreams. My petition was immediately granted; and the Comic Muſe ſmiled, when ſhe wrote the *Fiat*. At the ſame time ſhe fixed a ſmall

black

black patch on my forehead, and forbid me under the penalty of forfeiting the valuable gift I had juſt obtained, to remove this *patch* before I awaked in the morning. Some few, who came late into the temple, followed my example in the modeſty of their ſtyle and manner of petitioning. I particularly remarked a tall GERMAN (who was travelling for his improvement) who only requeſted ſuch a ſhare of MNEMOSYNE's favour, as would enable him to remember all the ſigns in LONDON and PARIS: and, I obſerved another, who contracted all his hopes and deſires into this ſingle article, "That he might never forget his own name." They had both the honour of the *patch*. The laſt petitioner was my noble friend the COUNT of ------ who is diſtinguiſhed from all others of his order by his great integrity, his ſteady love of his country, and his univerſal benevolence to mankind. The whole prayer of his petition

was

was this (a leſſon for the firſt monarch of the world) GREAT GODDESS, LET ME EVER REMEMBER, THAT I AM A MAN! As ſoon as MNEMOSYNE had read this laconic prayer, ſhe took a ring from her finger, and preſented it to this excellent patriot, while the Muſes ſung a grand chorus in his praiſe. I here obſerved, that the *Four Hundred* looked on my friend with the eyes of envy and malice. One among them, who ſtood next to me, whiſpered me, That the Goddeſs had beſtowed her ring, and the Muſes their panegyric on a very improper perſon; that the COUNT of ----- was a man of obſolete and unfaſhionable principles; that honour and integrity, duty to our country, and love of mankind ſounded well in the ears of the populace, but were inconſiſtent with that laudable ambition, which alone in theſe days could form a great hero, or a conſummate ſtateſman. I was about to reprove him for his irreverent and ungrate-

grateful cenſure, when he was ſuddenly called away, having been ſelected by his companions to harangue the Goddeſs, and return thanks in the name of their whole ſociety. He therefore advanced to the foot of the throne, and, having collected himſelf in the manner of the ancient orators, he begun his ſpeech, but not in the manner of either ancient or modern. For his whole introduction conſiſted of egotiſms and a long catalogue of his own praiſes. When he had ſufficiently deſcribed the importance of himſelf, and intimated to his brethren, that he expected rewards proportioned to his ſingular merit, he entered upon the praiſes of the Goddeſs, and her amiable daughters. He deſcribed the beauty of their perſons. He celebrated the ſhining qualities of their minds. He extolled their benignity and indulgence to undeſerving mortals. He then diſplayed the uſe and benefit of memory; and he acknowledged, that not only

only this invaluable talent, but all the liberal arts and ſciences, which in this, or in any other age have flouriſhed in the world, are the gifts of the great divinities, before whom he was ſpeaking. To their inſpirations and precepts, ſays our Orator, muſt likewiſe be aſcribed all civil polity, all the ſocial virtues, the love of our country and the preſervation of our liberty, the greateſt bleſſing, which has ever yet been confer'd on rational beings. Here I look'd at the Orator, who could not but be ſenſible, that this part of his ſpeech was a flat contradiction to what he had juſt before whiſpered in my ear. But his countenance was as ſerene and undiſturbed, as if his expreſſions flowed from the integrity of his heart. He proceeded with great volubility, and by culling a great number of choice flowers, which are ſo thick ſtrewed in all our panegyrical eſſays and modern dedications, he gave a ſignal proof to the whole congrega-

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tion of the force and ſtrength of memory, which juſt before had been beſtowed on him. This important perſon concluded, as he began, with an encomium on himſelf: for which however he apologized: becauſe his character could not be ſufficiently illuſtrated, nor his ſuperior merit explained, except by his own eloquence. And this is probably the reaſon, why his praiſes are no where to be found, but in his own works. He ſpoke above an hour. And, though he uttered many ſacred truths, yet as they were mingled with ſuch a profuſion of ridiculous gaſconades, his ſpeech ſeemed to me very abſurd and tedious. The Goddeſs herſelf, to whom it was addreſſed, did not receive it with any marks of approbation: and I could perceive, the Muſes were tired, before the Orator had finiſhed his introduction. His companions indeed highly applauded his performance: yet the reſt of the congregation ſeem'd to be relieved,

when he pronounced his *Dixi*. Notice was now given by the ſound of a muſical bell, that all perſons were at liberty to depart the temple. We went out in good order, but very ſlowly. For the great gates being ſhut, we were obliged to paſs through a wicket one by one. The reaſon of this was, that every one might receive a ſprinkling of perfumed water. For juſt without the wicket were two grave perſonages, one on the right hand, and the other on the left. They were robed in white ſatin, and had hats of the ſame colour. Each held in his hand a ſilver baſon full of water highly perfumed, which they ſprinkled in the face of every perſon, as he paſſed out, and with ſo good a grace, that it ſeemed to be a religious compliment, in imitation of the cuſtom or ceremony of preſenting holy water at the doors of the churches in all Roman catholic countries.

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There were a few, to whom this civility was not paid. I was of the number, and ſo were all thoſe, who had been diſtinguiſhed, like me, by a *black patch* on their foreheads. Even my noble friend, to whom MNEMOSYNE had preſented her ring, did not receive the compliment of the perfumed water. But I obſerved, that the SATIN SAGES made him a profound reverence, as he paſſed out. I felt ſome little mortification to be thus excepted. But I expreſſed no ſigns of reſentment: and I was ſoon convinced, that I had no reaſon to complain. For, when the whole congregation was come out of the temple, there was a general confuſion among thoſe, who had received the ſprinkling (as formerly among the builders of BABEL) occaſioned by a total deprivation of memory. Not one of them ſeemed to know, in what place he was, how he came thither, or what had paſſed in the houſe of MNEMOSYNE. Even the great

Orator, who juſt before had made ſuch a pompous harangue, wanted words to expreſs himſelf, and aſked me with ſome difficulty, if I could inform him, Where he lived. It may eaſily be imagined, how great my ſurprize muſt have been in beholding ſuch a ſudden and violent change. I could not but aſcribe it to the intervention and influence of ſome very powerful demon, who was thus able in an inſtant to reſcind the gifts of a great Goddeſs, and ſcatter ignorance through ſuch a large body of people. Whilſt I was profoundly meditating on this ſtrange phænomenon, the WHITE-HATS, waving a wand or rod, collected into a compact body the whole number, to whom they had diſtributed the perfumed water, as a ſhepherd on SALISBURY PLAIN compels his ſheep; and placing themſelves, one in the front, and the other in the rear conducted their BAND out of my ſight. As ſoon as this ſcene was paſſed, the venerable PATRI-

CIAN,

CIAN, to whom MNEMOSYNE had preſented her ring, came up to me, and ſaluted me in his uſual polite and eaſy manner. He aſked me, by what means or conveyance I arrived in this country. I anſwered, * In a DREAM: the moſt convenient vehicle, and the moſt expeditious way of travelling, that hath ever yet been invented. I then took an opportunity of congratulating him on the honours, which he had received from the hands of the Goddeſs; and in return, he complimented me on that ſhare of her favour, which I had acquired; adding with a ſmile, That he hoped, it would produce ſomething to entertain, and amuſe my friends. The COUNT (as he told me) had been ſome time in this land of wonders: and, as I knew him to

* There is nothing more common, than to DREAM, that we are DREAMING. I appeal to every man's experience for the truth of this obſervation.

to be a man of uncommon ſagacity, obſervation and experience, and withall very communicative of his knowledge, I made no ſcruple of requeſting him to explain to me thoſe marvellous things, which I had juſt ſeen; particularly I intreated him to inform me, of what quality or condition thoſe were, who after they had received the gift of memory, were ſo ſuddenly deprived of it. He made me the following anſwer: Thoſe grave perſons, who ſprinkled the perfumed water, are colleagues. They have various titles and appellations. They ſtyle themſelves the DUUMVIRATE, or INTENDANTS. They are generally called by the common people the * WHITE-HATS. The water, which they ſo liberally diſtributed, is from the

* The WHITE HAT, which is an emblem of innocence, is the nobleſt enſign of ſovereignty, eſpecially ſince it hath been worn by Mr. NASH of BATH, whom I conſider

the river LETHE. The INTENDANTS import it occaſionally by the aid of a learned ROSICRUCIAN, who in his younger days having been urged by his avarice and ambition to deſert, and betray his friends, felt ſuch

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ſider, as the greateſt monarch in EUROPE. For, although he is poſſeſſed of abſolute power, he governs with univerſal eſteem, and by the unanimous conſent of a warlike and opulent nation. During the courſe of a long reign (of more than forty years) he has convinced the whole world, that he would have been worthy of empire, *ſi non imperâſſet*. He has never committed any acts of violence or oppreſſion. His taxations have been very moderate, and he has required no other ſubſidies, than what have been juſt neceſſary for the ſervice of his government. He has promulged no laws or ordinances, but ſuch, as are evidently calculated to promote the welfare and happineſs of his people, maintain decency and order, and encreaſe all innocent diverſions. I muſt further add, that this excellent monarch hath greatly embelliſhed his ſeat of empire with many magnificent monuments, erected at his own expence. His citizens have

ſuch horrors of mind, as would have made the remainder of his life very miſerable, if he had not diſcovered the great ſecret of correſponding with the *Dii Inferi*. Through their favour he procured a rundlet of LETHE; and by waſhing his temples with this water, and drinking a ſmall cup of it faſting, he was inſtantly cured, and reſtored to that eaſe and chearfulneſs, which he enjoyed in his ſtate of innocence. Thoſe perſons, concerning whom you ſo particularly enquire, and who in the regiſters of this country, are called the BAND of *Four Hundred*, are the workmen employed by the INTENDANTS in every

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have followed his example. Several new ſtreets have been lately built; and this place is at preſent one of the moſt beautiful cities in EUROPE. So that Mr. NASH may ſay of BATH, what AUGUSTUS ſaid of ROME, a little before his death, *Lateritiam inveni; marmoream reliqui*. When he ſhall have finiſhed his laſt act, he may likewiſe demand a PLAUDITE; but with much more reaſon and juſtice, than the ROMAN Emperor.

every branch of their buſineſs, which conſiſts in a manufacture of paper, of ſuch an excellent ſort, that it is the moſt valuable commodity in the land: which from hence is named the LAND of the PAPYROPOLITES. You will be ſurpriſed, when I aſſure you, that a ſingle ſheet of this paper has been ſometimes changed into bartered for a tun of gold. The honour of this invention is attributed to a famous engineer, who was invited hither towards the end of the laſt century. But the great improvement of the manufacture is owing to the ingenuity of a knight adventurer, who for his ſuperior talents was ſtyled the COLOSSUS. He built on the river, which you paſſed over, a new MILL for his purpoſe, of a form very different from the common paper mills, and which is much more capacious, and employs many more hands, than the ſilk mill in DERBY. The preſent INTENDANTS give their workmen great wages, and yet the latter have ſeldom thought them-

ſelves ſufficiently rewarded. Even the Colossus was at laſt undone by refuſing his Band of workmen a largeſs over and above their ſalaries. When he thought himſelf moſt ſecure, they mutinied, and loſing all reſpect for his perſon, they tumbled him headlong into his own Mill-Pond; and, though he eſcaped with life, yet he was compelled in his old age to quit his buſineſs, and abdicate his Mill. The White-hats, who have ſucceeded to him, were obliged to temporize, cajole the mutineers, raiſe their wages, and uſe many ſtratagems, before they could get into poſſeſſion. And, ever ſince that time, they have managed their affairs with ſome difficulty. They have been in continual danger of a ſurprize, and have therefore been conſtantly on their guard. They have been forced to take in many new hands, and yet not ſuffered to diſcharge any of thoſe, who were grown old and uſeleſs. They have at length however fallen upon a method

method of ſecuring themſelves and their poſſeſſions againſt all attacks for the future: and this has been the moſt fortunate day of their lives. It ſeems their workmen very lately took into their heads, that, becauſe they were ſuch ſkilful manufacturers of paper, by the ſame art, and by a very natural tranſition they might form themſelves into a band of orators, politicians, poets and hiſtorians; and with the ſpirit of mechanics frame rules for the government of a great empire. But, after mature conſideration, they were ſenſible, that they could not poſſibly complete this grand ſcheme without the gift of memory. To this intent they ſought out the temple of MNEMOSYNE. They ſupplicated the Goddeſs: they bribed her prieſts: they offered incenſe: they promiſed hecatombs: they obtained their requeſt. And, if the INTENDANTS had not opportunely prevented the effects of MNEMOSYNE's benefaction in the manner you obſerved, they

would ſoon have found themſelves in a very perilous ſituation. For the PAPER-MAKERS, conceiving themſelves to be endowed with new and extraordinary talents, would be vain, obſtinate, and ambitious; and, inſtead of working with their hands, would waſte the time in haranguing, reaſoning, cavilling, contradicting: they would quote precedents, draw parallels, and give advice, when they were not aſked; and if they found any defects in the MILL, which at preſent is certainly much out of repair, they would propoſe ſome impracticable, or very dangerous ſchemes of amendment. You muſt know, that the INTENDANTS have lately preſented a quantity of their paper to ſome foreigners of diſtinction (in imitation of his POLISH majeſty, who ſo frequently ſends preſents of his DRESDEN porcelain) with inſtructions, how it may be wrought into the richeſt and moſt elegant furniture, and converted into jewels of ſilver and jewels of gold for the

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uſe of the wives and concubines of their correſpondents. Now, if the BAND of workmen were as much enlightened, as they were an hour ago, this generoſity to ſtrangers would probably be deemed a wanton waſte of the public manufacture, and theſe mechanics might be ſo audacious, as to accuſe their maſters of peculation. As matters now ſtand, the INTENDANTS, as I have obſerved above, may be leſs vigilant, and yet very ſecure. For the whole BAND will hereafter ſtick cloſe to their buſineſs, and confine themſelves within the bounds of the MILL. They will pretend to no other merit, than their maſters will be pleaſed to allow them; but, like other tame animals, flatter, and fawn, and lick the hand that feeds them.

AND now the COUNT invited me to take a view of the MILL, and afterwards to viſit ſome of the other public buildings, eſpecially

ally the temples, which were moſt frequented. He aſſured me, I ſhould find many things worthy of a place in my memoirs. When we arrived at the MILL-HOUSE, which was ſituated on the ſame river, which I had paſſed over with ſo much eaſe, we firſt entered a large hall, or outward room, where many inhabitants of the country were impatiently waiting to know, what work was to be done that day; what quantity of paper was to be manufactured; for what purpoſe the ſame was to be diſpoſed of; whether the MILL was ſufficiently ſupplied; whether any new collectors were to be appointed; where they were to be ſtationed; whether the BAND was docile and obedient; what vacancies and changes had lately happened among them, &c. &c. From hence I was conducted into the ſtore-room, where the materials, of which the paper was made, were depoſited, and prepared. Great heaps of the fineſt linnen rags were ſorted for this purpoſe.

purpoſe. To theſe were added the moſt rare and valuable vegetables, as well exotic, as thoſe of the growth of the country. I particularly obſerved vaſt heaps of barley, hops and apples, with large bags full of *Arabian* berries, and *American* nuts. There were likwiſe many cheſts of ſmall dried leaves plucked from a curious *Chineſe* ſhrub, and as many hogſheads of tobacco, as filled a third part of the ſtore room. There were ſeveral bales of raw ſilk and cotton, with a large quantity of cochineal, and a ſmall heap of indigo. Indigo was formerly a principal ingredient: at preſent they uſe but little of it. There was a machine, which was turned by four wheels, reſembling the four wheels of a coach, by which a compoſt was made of ſoap, tallow and bees-wax, with large ſhreds and pieces of all ſorts of leather. This compoſt was afterwards added to the other mixtures. But I was perfectly aſtoniſhed, when I remark-

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ed a ſet of artificers, who were employed in contracting rays of light into a focus by a new-invented engine. Theſe converged rays they infuſed, and worked into the grand compound ſo dexterouſly, or rather by ſuch a ſlight of hand, that, altho' I ſtood very near them, and obſerved all their motions, I could not poſſibly diſcern, or comprehend the manner of their operation. And it would therefore be a fruitleſs attempt, if I ſhould endeavour to deſcribe it, in hopes of giving my reader a juſt idea of it. I ſhall only mention one particular, as the effect of this wonderful phænomenon, the truth of which I can vouch upon my own knowledge and experience. During the whole time they were working this engine, all the farm houſes and cottages in the neighbourhood were as dark, as the houſes in LONDON in a thick winter fog, or when a black cloud in ſummer, the certain ſignal of a thunder ſtorm, hangs over the city. I went into

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ſome of the farmers houſes, who complained grievouſly of this monopoly of light in a free country, and that the ſun ſhould be allowed to viſit the palaces of the great, who undervalue his favours, and prefer the light of a flambeau, or wax taper to the brighteſt of his beams, and at the ſame time be denied entrance into the houſes of thoſe honeſt men, who pay him the higheſt veneration, and chiefly want his aſſiſtance. But to return to the ſtore-room. There are many other ingredients, beſides thoſe I have named, which are neceſſarily required to perfect the grand mixture, whereof the paper is made. But, as moſt of theſe ingredients are of foreign growth, imported from all parts both of the old and new world, I think it would be impertinent to tire my reader with a long catalogue of * barbarous names.

* As, Addaties, Alliballies, Baftaes, Bendannoes, Chowtars, Doozooties, Goskees, Gurrahs, Hum-

Wherefore I need only farther inform him, that before this compound can be perfectly finiſhed, ſome tuns of the fineſt loaf ſugar and ſalt muſt be added, with all kinds of ſpices, as well to ſeaſon the paper, as to give it a colour. Then the whole being ſufficiently moiſtened with the choiceſt wines, eſpecially the high-priz'd wines of *France*, is to be worked by the MILL, under the care of the INTENDANTS, into a proper conſiſtence. After which, it is taken out, and carefully examined: and, if any defects appear, they are immediately cured, or amended. The third milling compleats the work, and the ſheets are then hung up to be dried, and ſoon become fit for uſe. I was informed, by ſome grave men, whom I ſaw in the ſtore-room, that after the laſt milling, the ſheets (as many as are made) receive a ma-

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HUMHUMS, MULMULS, PENIASCOES, SANNOES, SEERBANDS, SEERBETTIES, SEERHAUDCONNAES, TANJEEBS, TERRIDAES, TINCAL, &c.

a magical touch, by which they acquire all their virtue. But, as I did not ſee this ceremony, the reader muſt be left to his liberty to believe it, or not, as he thinks fit. From the ſtore-room we deſcended into the MILL, which, as well as I can recollect, was more than twice the length of *Weſtminſter-hall*. But this place, of which I propoſed to take an exact ſurvey, and which, I conceived, would furniſh me (as it certainly would) with a hundred curious remarks, I am leſs able to deſcribe, than any object, which was preſented to me in this night's dream. For the roaring of the water, the noiſe of the pounders, and the loud voices of the BAND of *Four Hundred*, who were all at work, talked all at once, and immediately forgot what they ſaid, and repeated the ſame things again and again, almoſt ſtunned me; ſo that I imagined myſelf to be in the ſame *Bedlam*, where my old friend SWIFT had formerly placed his *Legion Club*. Wherefore I retreated as haſtily as I could, without aſking a ſingle queſtion. How-

However, before we left the MILL-HOUSE, I mentioned my doubts to the COUNT, concerning the tranſmutation of this paper into gold: and who, indeed, unleſs they had ſeen it, would believe the poſſibility of ſuch a marvellous change? The COUNT, to give me full ſatisfaction, carried me to the room, where the magazine of paper was depoſited. There was a guard at the door, who refuſed to admit us; but, as we were parleying, an elderly man, to whom the door-keepers paid great reſpect, was entering into the room, and very politely deſired us to walk in with him, and then aſked, if there was any thing in his power, in which he could ſerve us. The COUNT thanked him for his civility, told him, we were ſtrangers and travellers, that we had heard wonderful things of the tranſmutation of paper into gold, that we ſhould be extreamly pleaſed to ſee the operation; or, if that were not permitted, we ſhould think ourſelves much obliged to any perſon of truth and honour, who would give

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us ſuch evidence of the fact, as we might venture to repeat, when we returned into our own country. MOSES MONCECA, ſirnamed *Magus*, (which, as I afterwards underſtood, was the name of the perſon, to whom the COUNT was ſpeaking) anſwered very courteouſly, that he would immediately gratify our curioſity; for he intended that morning to make a tun of gold, part of 20 tuns, which he had articled to deliver before the next grand feſtival of HERCULES. He then ſent for two of his under-operators, and having opened a cloſet, which he called his *Muſeum*, he drew out a wheel, about half as large as one of our lottery wheels, but made exactly in the ſame ſhape. This was placed in the middle of the room. He opened it, and bid us look into it, that we might be ſure, it was clean and empty. He then unlocked an iron cheſt, and took out as much paper as, I judged, might make a common quire. This he put into his wheel, without ſtrewing upon the ſheets any powder of pro-

projection, or using any form of incantation. For MONCECA was no alchymist, or hermetical philosopher; and, although the common people had given him the name of a conjurer, he had no commerce with any dæmons, but those of his own nation. As soon as the paper was in the wheel, he ordered his engineers to turn it round with a pretty quick motion, which they did for the space of half an hour. All this while he beat time, as exactly as HANDEL would do during the performance of an *oratorio*. He knew by the rattling noise in the wheel, when the transmutation was effected. The wheel was then stopped, and opened, and about 200lb. weight of gold dust taken out, which was immediately sent away to be melted into ingots. This operation was repeated three times, whilst I was present; so that I had ocular demonstration of the whole process, which was much more plain and simple, than I imagined. I had then some discourse with MONCECA, whom I found to be as facetious a com-

panion

panion, as he was a dexterous engineer. He told me, the INTENDANTS employed him, becauſe they could not find any other man in the land ſo fit for their purpoſe; for, altho' little ſkill was required to tranſmute the paper, the natives were ſuch bunglers, that he could do more work in a week, than any one, the moſt ſkilful among them, could perform in a year: that diſpatch, which in all affairs is commendable, in this buſineſs was of abſolute neceſſity; for, as the whole country was governed by money, and the God of the country demanded to be fed with ingots and bars of gold, inſtead of hecatombs of beef, and the ſnuff, which he conſtantly took, was gold duſt, which he preferred to the beſt *Spaniſh*, the INTENDANTS were obliged to keep their magazines always full: that, for his part, he worked at a very reaſonable rate, and was content with a tenth part of the metal, which he made. I ſaid in anſwer, that he muſt certainly have acquired an univerſal eſteem, ſince he

he had given ſuch a ſignal proof of his moderation and diſintereſtedneſs; but, however, I conſidered him, as the greateſt man in the realm, and to be really poſſeſſed of the power, which *Trincalo* claimed in the play, who conſented that *Stephano* ſhould be viceroy of the iſland, provided he was viceroy over him. MONCECA ſmiled: and, after I had thanked him for his information, and promiſed to make honourable mention of him, when I publiſhed my memoirs, we parted with great civilities on each ſide.

THE ROSICRUCIANS; OR, KNIGHTS of the ROSY CROSS.

FROM hence my noble friend conducted me to the college of the ROSICRUCIANS, or the KNIGHTS of the ROSY-CROSS. This order of Knighthood is very ancient, and was greatly

greatly reſpected, while they ſtrictly obſerved the ſtatutes of their founder. For they are enjoined to be meek and humble, to be charitable and hoſpitable. And therefore the primitive ROSICRUCIANS employed their whole revenues in entertaining the pilgrim and the ſtranger, and in feeding the poor and hungry. While they practiſed theſe virtues, of which they make profeſſion, when they are elected into the college; while they were temperate, vigilant and laborious, they preſerved their independency, and enjoyed with honour as great immunities, as the preſent Knights of *Malta*. But, as they have now entirely departed from all the rules of their inſtitution, and are become proud and luxurious, covetous and ambitious, they are likewiſe the moſt corrupt and ſervile crew in all the land of the PAPYROPOLITES. Some years have paſt, ſince they renounced the independency of their order, both for themſelves and their ſucceſſors, by a formal act, and agreed to obey implicitly all

the commands, which from time to time they ſhould receive from the INTENDANTS of the MILL. But they have lately conſented to a decree, by which they are become odious to the whole nation. For they have not only obliged themſelves to lay aſide the croſs, which has hitherto been conſtantly worn on their habits, but to practiſe the ſame ceremonies, with regard to this ſacred badge of their order, which are uſed by the DUTCH merchants and ſailors, who are admitted into the empire of JAPAN. So that, whenever a ROSICRUCIAN is mentioned, this proverbial ſaying is applied to him, *In Tartara, juſſeris, ibit*; not only to denote his ſervility, but alſo to ſignify his commerce with the inhabitants of thoſe remote regions, from whence he imports the waters of *Lethe*. But, while the ROSICRUCIANS are the moſt abject flatterers of men in power, they treat their inferiors, eſpecially their younger brothers, of which there is a numerous tribe, with the greateſt inſolence and

and contempt, and ſuffer the latter, in violation of the moſt ſacred injunctions of their common parent, to languiſh in poverty, and want even the common neceſſaries of life.

THE KNIGHTS of the ROSY-CROSS, ſays my friendly conductor, are thoſe *adepts*, who were formerly ſuppoſed to poſſeſs the philoſopher's ſtone, or the ſecret of compounding a medicine, which, according to their report, would make the perſon, who ſwallowed it, immortal. By this artifice they raiſed in their ſeveral diſtricts large contributions, eſpecially among the old maids and widows, who of all beings are the moſt fond of life. I know a ROSY-CROSS, who, by the iniquity of the times and the aid of a peculiar cant, from the quality of a grave digger, hath been elected into this honourable brotherhood, and hath ſince acquired one of the moſt lucrative commandries belonging to the order. His whole buſineſs is diligently to attend a large body of theſe

ancient females, whom he dignifies with the title of his diſciples, and never fails to extract a purſe of gold from them once a day. And at the ſame time, that he pretends to make them immortal, he makes their wills, and takes particular care, that his own name ſhall be found in the firſt claſs of the legatees. The face of this ROSICRUCIAN is a compoſed counterfeit; and it would puzzle all the optics of phiſiognomy, or even the moſt penetrating genius, to define his real character, and inveſtigate the bent and diſpoſition of his mind. I took ſome pains, ſince I arrived in this country, to inform my ſelf of his moſt ſecret actions, and by that means I diſcovered his exquiſite hypocriſy.

BUT, tho' it ſufficiently appeared, that this grand Elixir had not half ſo much virtue, as WARD's pill, yet the ROSICRUCIANS, in thoſe ages of ignorance and ſuperſtition, were able to maintain their reputation by aſcribing the ill ſucceſs of the medicine to the inaptitude

or

or incredulity of the patient. Even, in our more enlightened age, the ROSICRUCIAN Elixir has been in ſome kind of credit, and was not quite exploded, till GULLIVER publiſhed his travels. His hiſtory of the STRULDBRUGS muſt convince every perſon of common ſenſe, that nothing can be more abſurd and ridiculous, than a deſire of never dying, and that, if the grand Elixir could make a man immortal, it would make him the moſt miſerable creature in the univerſe. However, the ROSICRUCIANS, after this medicine was out of vogue, preſerved their character of *adepts* by introducing another of ſingular virtue, and which never fails to anſwer the purpoſe, for which it is adminiſtered. I mean the water of *oblivion*, which, as I have ſaid before, cannot be imported without their direction and aſſiſtance; and they may now appeal to common experience for the efficacy of this medicine, ſince it has been ſo ſucceſsfully tried on the BAND of *Four Hundred*, and conſequently has proved

of

of ſuch notable ſervice to a trading nation. It has indeed ſometimes happened, that a young KNIGHT, who has been troubled with an hypochondriac melancholy, owing to an ill habit of body, or to a diſappointment, when one of his brethren hath been preferred to a rich commandry before him, in order to eradicate the ſeeds of his diſtemper, hath overdoſed himſelf with the water of *Lethe*. The conſequence of this has been fatal: For he has not only forgot all that he ever knew, or had learned; but has been rendered utterly incapable of knowing, or learning any thing more, or of improving his mind in any manner, by his commerce with men or books, for the future. Theſe KNIGHTS are ſtyled in the ancient regiſters of the college, *Homines plumbei*, and they are diſtinguiſhed at this day by the ſame appellation. I know, that one of the poets of this country aſcribes the *Plumbeitie* of the ROSICRUCIANS to the want of genius, or a defect in their education, and imputes their admiſſion

miſſion into ſo honourable an order to corruption, or the want of diſcernment in the electors. But I will not enter into a diſcuſſion of this point, or, whether the men of little learning, or the men of much craft, (into which diviſion the Rosy-Crosses at preſent naturally fall) are to have the preference in the judgment of their ſuperiors.

It will be proper to inform you, before I leave them, that the Rosicrucians are not Knights of chivalry. They are neither trained to arms, nor acquainted with thoſe maxims of honour and gallantry, which form a modern hero. In caſe of a foreign, or domeſtick war, they rather chuſe by their harangues to inſpire their neighbours with courage, than give any proofs of it themſelves. On theſe occaſions, *Fungar vice cotis, &c.* is their conſtant *motto*; and in this practice they have ſometimes ſucceeded beyond all expectation. However, there are ſome, among them, who

who have been so bold as to gird their loins with the sword: and their present great master is as full of martial ardour, as he is of piety and devotion; and is ever prepared, in time of danger, both to pray and to fight for his friends and his country. I will likewise add, that I may not seem to speak with prejudice, or draw the character of these KNIGHTS altogether in profile, that I have known as excellent men of this order, as are to be found in the whole human species; and I doubt, whether the chevaliers Benson and Butler, lately deceased, have left their equals behind them.

q. Berkley.

THE COURT of JUDICATURE; OR TEMPLE of MERCURY.

THE COUNT now desired me to walk with him to the COURT of JUDICATURE, where all matters among the PAPYROPOLITES, con-

concerning private property, are finally determined. When we entered this building, I perceived it to be the temple of MERCURY. The room was an oblong ſquare, without any ornaments. At the weſt end, on an old altar, was placed the ſtatue of MERCURY, with all the emblems and enſigns of his office, with which he is uſually deſcribed by poets and painters. He had his little hat on his head, his *caduceus* in his hand, and wings on his feet. At the eaſt end of the temple was a round table, as large as king ARTHUR's in the town-houſe at WINCHESTER. About this table ſate a number of ſecretaries, regiſters, clerks, *&c.* On the right and left hand of the table were placed ſix *Roſtrums*, into which the advocates mounted, who were hired to plead *pro* & *contra*. There was no judge or jury; but the advocates all ſpoke to the people, who ſtood on the floor; ſo that, at firſt ſight, I imagined the mob were conſtituted the legal judges in this country, as a

court, whoſe deciſions and decrees were to be deemed infallible, according to the old maxim, *Vox Populi, Vox Dei.* But I was much miſtaken in this opinion. A cauſe of great importance had been pleaded this day, and had drawn together a great concourſe of people. The laſt advocate was ſpeaking, when we entered the temple, and we had not the pleaſure of hearing him above a quarter of an hour. As well as we could form a judgment of the whole from the concluſion of his ſpeech, it muſt needs have been very weighty and eloquent. As ſoon as he had done, the plaintiff and defendant in the cauſe, who were both preſent, were conducted by proper officers to the altar of MERCURY. Two reverend old gentlemen ſtood on each ſide of the altar, on which they placed, in the ſight of all the people, two ſquare boxes of ſilver, of the ſame ſize and weight, and very exactly reſembling each other. The plaintiff was then ordered to take from the altar which

of

of the boxes he pleaſed. After ſome little conſideration, during which time, I ſuppoſe, he was making a vow to MERCURY, he choſe the box, which was neareſt to him. The other was the lot of the defendant. They were ordered to open their boxes, and take out the contents. In the plaintiff's box was a white ſilk purſe; in the defendant's the colour of the purſe was yellow. The purſes were delivered to the two venerable perſons, who (as I was afterwards informed) were called the *Scrutators*. They meaſured the purſes. The yellow purſe was an inch and an half longer, and an inch wider, than the other. Upon which the defendant was, by the *Scrutators*, declared to be the victor, and immediately received the congratulations of his friends, who attended the hearing of the cauſe. I enquired of a young gentleman, who ſtood next me, and who, as I obſerved, took notes, what was the occaſion of the diſpute, or the merits of the cauſe. I told him, I was a foreigner, and came late into

the temple, juſt as the laſt advocate had finiſhed his pleading. He anſwered me very courteouſly, and gave me the following ſuccinct account of the affair. The plaintiff and defendant are jockeys. They met together at a horſe-race. Defendant ſaid to plaintiff, I will hold you one, two, three, four * ounces of gold, on *Dun* againſt the field. The wager was agreed to. *Dun* was diſtanced the firſt heat. Defendant offered to pay plaintiff the four ounces, which the other was ready to receive: when a man of the *North*, who was by, whiſpered the plaintiff, that he was entitled to a much greater ſum. This occaſioned a warm diſpute; the diſpute begot a quarrel; and the quarrel ended in a law-ſuit. The ſuit has been depending twenty years, by reaſon of the many

* The PAPYROPOLITES have no other coined money, but what is made of braſs or copper. Gold and ſilver are merchandize, and bought and ſold, *ad valorem*, like other commodities, as among the CHINESE.

ny knotty and intricate points, which were required to be previouſly diſcuſſed, the number of witneſſes to be examined, the multitude of commiſſions, references, *&c.* which were neceſſary before the final pleadings. For my farther ſatisfaction, the young man ſhewed me the opinions of four of the moſt eminent lawyers of the country on the caſe, as ſtated above, between A. B. and C. D.

I. OPINION. I am of opinion, that C. D. is entitled to four ounces only.

II. OPINION. I am of opinion, that if A. B. offered to wager one, two, three, four ounces, and made a ſhort ſtop or pauſe between each number, as if he were conſidering with himſelf, how far he would go, and how much money he would lay in the whole; in that caſe C. D. can demand no more than four ounces. But if A. B. ſaid, he would lay one, two, three, four ounces, ſpeaking

ſpeaking very haſtily, and for that reaſon omitting the conjunction, AND, which ought to be underſtood; every number is to be conſidered ſeparately, and the whole to be added together, which will make the number ten, and conſequently C. D. is entitled to ten ounces of gold.

III. OPINION. I am of opinion, that the numbers, one, two, three, four, ought to be combined thus:

1 & 2
2 & 3
3 & 4
} make {
3
5
7

In the whole —— 15. the ſum due to C. D.

IV. OPINION. I am of the ſame opinion in reſpect to the combination of the figures, 1, 2, 3, 4: but there is another combination to be added, viz. 4 and 1, which will make the exact ſum to be paid by A. B. twenty ounces of gold.

THESE

THESE two laſt opinions, ſaid the young gentleman, proceeded from two ancient ſages, out of the redundance of their law-learning, and law-qualities. But the plaintiff being adviſed to plead the imperial conſtitution, *Nequis numeros combinando dolis aliquem deludat*, &c. they were no longer inſiſted on; but both parties agreed, after the proceſs had laſted about ten years, that the ſingle queſtion to be determined was, Whether the plaintiff had a claim to four, or ten ounces? And how this has been determined, after ten years more, you have ſeen. Here I deſired the young man to inform me, why they made uſe of any advocates or pleaders, ſince all their law-ſuits were decided by lot or chance; like the *aleatory* decrees of the judge in RABELAIS, which were ſo called, becauſe he determined every cauſe (after it had paſſed through all the forms of law) by caſting the dice. He anſwered, that by a cuſtom immemorial, no cauſe could be finally judged, till it had been ſifted, weighed,

weighed, examined, prejudged, and pleaded publickly by a ſelect number of advocates; that this cuſtom did great honour to their country, as it was the reward of merit and learning, and incited youth to the ſtudy of eloquence: but moreover, that the college of advocates was the moſt uſeful body of men in the empire; that there could be no marriages or divorces, no bargains or ſales, no donations or benefactions, no old laws repealed or amended, no new laws made or promulged without their conſent; in ſhort, that no man could do any act of conſequence, or talk, or be ſilent, or live, or die, with ſafety, without their advice and approbation. But our advocates of the firſt claſs, adds the young lawyer, can never be enough admired, or ſufficiently rewarded, who, altho' they have acquired immenſe riches, and may enjoy all the comforts and elegancies of life, in as ample a manner as any of our firſt nobility, yet chuſe to labour, and toil, and drudge on daily, even during

during the heats of the ſummer, waſting and weakening their bodies by copious ſweatings, and their lungs and ſpirits by a continued vociferation of many hours *. Thus they paſs their

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* This Paſſage in my DREAM may be illuſtrated by a poem of Dr. SWIFT's, which hath been communicated to me by a particular friend; and which I here preſent to my reader, ſince it has never been publiſhed in any edition of the DEAN's works. It was occaſioned by the following epigram, written by Mr. L~~indsa~~Y, a polite and elegant ſcholar, who was at that time an eminent pleader at the bar in DUBLIN, and was afterwards advanced to a more honourable employment.

PAULUS, by Mr. L-----Y.

DUBLIN, Sept. 7th, 1728.

A Slave to crouds, ſcorch'd with the ſummer's heats,
In court the wretched lawyer toils, and ſweats:
While ſmiling nature, in her beſt attire,
Doth ſooth each ſenſe, and joy and love inſpire.
Can he, who knows, that real good ſhould pleaſe,
Barter for gold his liberty and eaſe?

Mr. Lindsay, the Gentleman who aſsisted Dr. Swift in writing the Drapier's Letters. — afterwards Judge Lindsay

their lives, like the ancient heroes, without any reſt, merely for the benefit of mankind. I ſay,

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Thus PAULUS preach'd: when entring at the door
Upon his board a client pours the ore:
He graſps the ſhining gift, pores o'er the cauſe,
Forgets the ſun, and dozes on the laws.

The ANSWER, by Dr. SWIFT.

L——Y miſtakes the matter quite,
And honeſt PAULUS judges right.
Then, why theſe quarrels to the ſun,
Without whoſe aid you're all undone?
Did PAULUS e'er complain of ſweat?
Did PAULUS e'er the ſun forget?
The influence of whoſe golden beams
Soon licks up all unſav'ry ſteams;
The ſun, you ſay, his face has kiſt:
It has; but then it greas'd his fiſt.
True lawyers, for the wiſeſt ends,
Have always been APOLLO's friends;
Not for his ſuperficial powers
Of rip'ning fruits, and gilding flow'rs;

Not

I ſay, of mankind: becauſe they make no diſtinction of nations, or religions. They have not

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Not for inſpiring poets brains
With pennyleſs and ſtarv'ling ſtrains;
Not for his boaſted healing art;
Not for his skill to ſhoot the dart;
Nor yet, becauſe he ſweetly fiddles;
Nor for his prophecies in riddles:
But for a more ſubſtantial cauſe:
Apollo's patron of the laws;
Whom Paulus ever muſt adore,
As parent of the golden ore,
By Phoebus (an inceſtuous birth)
Begot upon his grandame Earth;
By Phoebus firſt produc'd to light:
By Vulcan form'd ſo round and bright:
Then offer'd at the throne of juſtice,
By clients to her prieſts and truſtees.
Nor when we ſee Astræa ſtand
With equal balance in her hand,
Muſt we ſuppoſe ſhe has in view,
How to give ev'ry man his due:

not leiſure to contract friendſhips. Jews and Moors, Mahometans and Pagans, are equally entitled

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Her ſcales you only ſee her hold
To weigh her prieſts, the lawyers, gold.
Now, ſhould I own your caſe was grievous,
Poor ſweaty PAULUS, who'd believe us?
'Tis very true, and none denies,
At leaſt, that ſuch complaints are wiſe:
'Tis wiſe, no doubt, as clients fat ye more,
To cry, like ſtateſmen, *quanta patimur!*
But, ſince the truth muſt needs be ſtretched
To prove, that lawyers are ſo wretched;
This paradox I'll undertake
For PAULUS' and for L——Y's ſake
By topicks, which tho' I abomine 'em,
May ſerve, as arguments *ad hominem*.
Yet I diſdain to offer thoſe,
Made uſe of by detracting foes.

I own, the curſes of mankind
Sit light upon a lawyer's mind:
The clamours of ten thouſand tongues
Break not his reſt, nor hurt his lungs:

I own

entitled to their patronage, and as well received, if they addreſs them properly, as any of

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I own his conſcience always free,
(Provided he has got his fee.)
Secure of conſtant peace within,
He knows no guilt, who knows no ſin.

Yet well they merit to be pitied,
By clients always overwitted.
And, though the goſpel ſeems to ſay,
What heavy burthens lawyers lay
Upon the ſhoulders of their neighbour,
Nor lend a finger to the labour,
Always for ſaving their own bacon:
No doubt the text is here miſtaken:
The copy's falſe, and ſenſe is rack'd:
To prove it I appeal to fact;
And thus by demonſtration ſhow,
What burthens lawyers undergo.

With early clients at his door,
Though he were drunk the night before,

And

of their own countrymen. He then aſſured me, that I was egregiouſly miſtaken, if I imagined,

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And crop-ſick with unclub'd for wine,
The wretch muſt be at court by nine:
Half ſunk beneath his brief and bag,
As ridden by a midnight hag:
Then, from the bar, harangues the bench
In *Engliſh* vile, and viler *French*,
And *Latin*, vileſt of the three:
And all for poor ten moidores fee!
Of paper how is he profuſe,
With periods long, in terms abſtruſe!
What pains he takes to be prolix!
A thouſand words to ſtand for ſix!
Of common ſenſe without a word in!
And is not this a grievous burden?

The lawyer is a common drudge,
To fight our cauſe before the judge:
And, what is yet a greater curſe,
Condemn'd to bear his client's purſe;
While he, at eaſe, ſecure and light,
Walks boldly home at dead of night;

When

gined, that the final determination of a law-proceſs, however I might be deceived by

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When term is ended, leaves the town,
Trots to his country manſion down;
And, diſencumbred of his load,
No danger dreads upon the road;
Depiſes rapparees, and rides
Safe through the NEWRY mountains ſides.

L——Y, 'tis you have ſet me on
To ſtate the queſtion *pro* and *con*:
My ſatire may offend, 'tis true:
However, it concerns not you.
I own, there may in ev'ry clan
Perhaps be found one honeſt man:
Yet link them cloſe; in this they jump,
To be but r——ls in the lump.
Imagine L——Y at the bar:
He's juſt the ſame, his brethren are;
Well taught by practice to imbibe
The fundamentals of his tribe;
And, in his client's juſt defence,
Muſt deviate oft from common ſenſe,

And

by appearances, was left to chance; that, in no region of the world, private property was

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And make his ignorance diſcerned,
To get the name of council learned;
(As *lucus* comes *à non lucendo*)
And wiſely do as other men do.
But, ſhift him to a better ſcene,
Got from his crew of r——es in grain;
Surrounded with companions, fit
To taſte his humour, and his wit;
You'd ſwear, he never took a fee,
Nor knew in law his *A*, *B*, *C*.

'Tis hard, where dulneſs over-rules,
To keep good ſenſe in crouds of fools;
And, we admire the man, who ſaves
His honeſty in crouds of knaves;
Nor yields up virtue, at diſcretion,
To villains of his own profeſſion.
L——y, you know, what pains you take
In both, yet hardly ſave your ſtake.
And will you venture both a-new?
To ſit among that ſc——rel crew,

That

was better preſerved, or adjuſted; that all the deciſions of their court were moſt equitable and righteous, agreeable to their municipal laws, and the law of nature and nations. For MERCURY, ſays the youth, always influences and reſtrains the choice of the parties, and by a ſecret impulſe, directs their hand

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That pack of mimick l———rs,
Abandon'd, ſtupid, ſlaviſh praters!
For, as the rabble daub, and rifle
The fool, who ſcrambles for a trifle;
Who for his pains is cuff'd, and kick'd,
Drawn through the dirt, his pockets pick'd;
You muſt expect the like diſgrace,
Scrambling with r——es to get a place:
Muſt loſe the honour, you have gain'd,
Your num'rous virtues foully ſtain'd;
Diſclaim for ever all pretence
To common honeſty and ſenſe;
And join in friendſhip, with a ſtrict tye,
To M———L, C———Y, and D*ick* T*igh*;

hands to the proper box; so that what appears to the by-standers to be the effect of chance, is the wise and just determination of the deity, who presides in the temple. I seemed to be satisfied with these reasons, and begged leave to trouble him with only one question more, *viz.* Why their courts were held in the temple of MERCURY, whereas APOLLO is patron of the laws. His answer was, that all lawyers are orators, and MERCURY is the God of eloquence. That is true, said I, but he is likewise the God of pickpockets and thieves. The youth was touched with this reply, and left me abruptly. My noble companion gently reproved me for offending a person, who was so ready to satisfie all my enquiries. I protested, I did not intend to give any offence by uttering a known truth: and I appealed to his Lordship, whether the title of the great protector of thieves and robbers, has not always been given to MERCURY, *honoris causâ*, by the ancient mythologists. I desired him to recollect, that in the elegant ode,

ode, which HORACE addreſſes to this God, and where he celebrates him for his eloquence, he likewiſe makes particular mention of his thefts, inſinuating, that there is ſome connection or analogy between one and the other. And I think, it will be allowed, that the moſt eloquent Orators both of *Greece* and *Rome*, were the greateſt thieves and robbers, eſpecially when they had any ſhare in the management of the publick treaſure.

THE

* TEMPLE of HEALTH.

THE COUNT ſmiled; and then propoſed, that we ſhould viſit the temple

* SALUS, or the Goddeſs of HEALTH and SAFETY was worſhipped by the old ROMANS, and placed in the firſt region of heaven.

JANUS *adorandus, cumq; hôc* CONCORDIA *mitis,*
Et Romana SALUS, *araq; Pacis erit.* Ovid. Faſt.

The image of this Goddeſs is to be ſeen on many ancient coins.

of HEALTH. This was a plain neat building, from which, (as I thought at that time) Sir CHRISTOPHER WREN had taken the model of St. WARBURGH's church in LONDON. The temple ſtood in the middle of a ſpacious and beautiful plain, full of all kinds of flowering and aromatic ſhrubs. It was encompaſſed with hot and cold baths; all very conveniently diſpoſed, and furniſhed with all neceſſaries for the purpoſe of bathing. On one ſide of this edifice, at a little diſtance, was an hippodrome, and on the other there was a mall. As ſoon as we entered the temple, the two prieſts, belonging to the Goddeſs ſaluted us in a very graceful manner. They had both very florid complexions, were well ſhaped, and walked erect. We judged each of them, at firſt ſight, to be about forty-five years old. But how great was our ſurprize, when we were afterwards aſſured, that one had lived an hundred and twenty, and the other an hundred and twenty-two years; and

and that they had miniſtred to the Goddeſs fourſcore years! They led us to the altar, which was only a plain mahogany table, covered with a fine linen cloth, and on which were placed four porcelain flaggons, filled with water from the fountain of HEALTH. A cup of this water was offered to us; a compliment uſually paid to every perſon, who approached the altar. I drank off my cup, and thought, I had never before taſted a more delicious liquor. At the ſame time I was ſenſible, it was only ſpring-water. On each of the flaggons the * three firſt words of the firſt ode of PINDAR were curiouſly painted in form of a label. Over the altar was fixed a ſlab, or table of *Parian* marble, of the ſize of thoſe boards, on which the Creed or Lord's Prayer is written, that are hung up over the communion table in ſome of our churches. The marble ſlab was exquiſitely poliſhed, on which were engraven in large

* ΑΡΙΣΤΟΝ ΜΕΝ ΥΔΩΡ·

Water is the beſt thing in the world.

large Roman capitals (the letters were of gold) the following words and in the ſame order, as I have here placed them. They muſt be read from the bottom to form the climax.

*HEALTH.
ABSTINENCE.
TEMPERANCE.
MODERATE EXERCISE.
GOOD HOURS.
CLEANNESS.

Theſe laconic precepts (ſaid one of the prieſts) which the Goddeſs calls her thermometer, were ſent into the world ſoon after the deluge; and they are the only infallible rules, which

* I find theſe inſtructions contained in two lines in an old ſong. But I muſt recite the whole ſtanza, otherwiſe the rhymes will be loſt.

Suffer not a CAUSIDIC to darken your door,
If you'd live to be old, and in plenty and quiet:
And your health to preſerve, be your doctors theſe four,
HOURS GOOD and FAIR EXERCISE, CLEANNESS and DIET.

which can be given for the attainment and preſervation of health and long life. By health muſt be underſtood a ſanity of mind, as well as of body. For neither is youth lovely, nor old age a bleſſing, unleſs they enjoy both the one and the other. If ALEXANDER the GREAT had conſtantly practiſed thoſe rules of temperance and moderation at his meals, which were enjoined him by his maſter ARISTOTLE, and preſcribed by his phyſicians, and which he very ſtrictly obſerved in the beginning of his reign, he would not have ſtained his character, and ſullied his victories by ſo many wanton acts of cruelty. And the memory of SOLOMON (the moſt diſtinguiſhed hero in your holy books) would have been more highly reverenced in all ages, if he had died before he doated, or fell into idolatry. And, if I were not reſtrained by the oracle of truth, I ſhould pronounce EPAMINONDAS to have been a wiſer, a better, and an happier man, than the renowned king of ISRAEL.

One

One of theſe princes lived too faſt, and the other too long. They both outlived that *true* glory, which they had once acquired. And, when I conſider all their actions in one view, I am of opinion, it had been better for the world, if neither of them had been born. When the prieſt had ſaid this, I read again thoſe few important words, which formed the altar-piece, that I might imprint them in my mind, as likewiſe the exact order, in which they were engraved. I was extremely pleaſed in obſerving the *climax*, by which we aſcend unto HEALTH, to begin with CLEANNESS, and that the Goddeſs had made this a neceſſary part of her ſyſtem. CLEANNESS, which is obſerved, as a law in ſome countries, and makes no ſmall part of the religion in others, is denominated by our modern philoſophers an *half-virtue*: but let me give no offence to the learned, or to the ladies of pleaſure, if I repute it a *whole one*. It is, according to my ſentiments, the greateſt beauty in a man or woman: and

the

the *ſimplex munditiis* of HORACE, by which he has diſtinguiſhed, and characterized PYRRHA, at the ſame time, that it gives us an example of the neatneſs and elegance of the poet's taſte and ſtyle, hath made his miſtreſs immortal. I then obſerved to the honeſt prieſts, that nothing is ſo ſure a preſervative againſt epidemical diſtempers, as a national cleanlineſs; and, that the great city, where I now live, is rendered more healthy, than it had been in ſome ages paſt, by the care of the inhabitants in building deep and ſpacious common ſewers, and ſupplying all the houſes with plenty of water. I added, were I the governor of a kingdom, it ſhould be my firſt law or ordinance, that every maſter of a family ſhould be clean himſelf, and take eſpecial care, that his houſe and his wife, his man ſervant, and his maid ſervant, and even his ox and his aſs, and every creature, and every thing about him ſhould be in the ſame condition; unleſs when by his trade or occupation

he was neceſſarily employed in dirty work. But *dirty work*, or *dirty hands* ſhould be no excuſe for any perſons above the degree of mechanics, eſpecially for thoſe, who make profeſſion of the liberal arts, who ſerve at the altars of the gods, or form any part of the legiſlature.

When the COUNT and I had made our offerings to the Goddeſs of HEALTH, according to cuſtom, the prieſts deſired us to walk to the weſt end of the temple, where they would ſhew us an inſcription in a very different ſtyle from that of the GOLDEN CLIMAX. This inſcription was engraven on a plate of braſs in large black characters, ſurrounded with skulls and skeletons, chaſed or emboſſed on the ſame plate, not unlike a modern funeral ticket. I here deliver the words in the form and order, as they appeared to me: but I omit the ornaments, as they would not make an agreeable picture, and perhaps might frighten a fanciful reader.

MORTAL SICKNESS.
QUACKERY.
SICKNESS.
LUXURY.
INTEMPERANCE.
INDOLENCE.

This inſcription is to be read in the ſame manner, as the GOLDEN CLIMAX, beginning at the bottom. Plates of the ſame form and ſtyle, as the prieſts aſſured us, have been hung up in all the temples dedicated to the Goddeſs of HEALTH, ever ſince the beginning of the brazen age. They are intended by the Goddeſs, as a *memento* to thoſe of her votaries, who may happen to have great vivacity and little reſolution, who truſting to the ſtrength and vigour of a well conſtituted body, may be tempted to join in the orgies of BACCHUS, or be decoyed into the diſeaſed bed of a common harlot. Reaſoning with the prieſts on the

force of each word, and the propriety of the gradation, I could not help obſerving, that QUACKERY was ſtationed, as it ought to be, between SICKNESS and MORTAL SICKNESS. For, what are the preſcriptions of a quack, or of any one, who is not a regular-bred phyſician, but a death-warrant? When I expected the prieſts aſſent to what I ſaid, I cannot expreſs how I was mortified, when one of them made me the following anſwer. I have never been able to diſtinguiſh properly between a regular-bred phyſician, as you call him, and a quack. They are both honoured with the ſame titles. They both preſcribe in the ſame form and character. They both wear the ſame grave habit, the ſame ſolemn aſpect, the ſame length of wig, length of ſword, and length of cane. They both write books, pamphlets, and poems in *Latin* and *Engliſh*. Both have their chariots, their footmen, and their horſemen. Both keep good tables, drink much wine, and encourage the growth of luxury by their own ex-

examples. I am well acquainted with three of the faculty, who are men of equal abilities. The firſt was obliged to ſtudy in his univerſity fourteen years, before he could obtain the title of doctor. The ſecond had the ſame title confered on him, in another univerſity, in fourteen days. The third, by a decree of a learned body of academicians was *doctorated* in as little time, as was neceſſary to change his poſt-horſes. Theſe gentlemen began their courſe of practice the ſame month. But mark the uncertainty of all human affairs. The firſt is laſt, and the laſt is firſt. Firſt, in the opinion of his fellow-citizens, and ſuperior to all his brethren in the extent of his juriſdiction, the number of his patients, and the weight and plenitude of his purſe. Is this doctor a quack, or a phyſician? In truth, the ſcience of phyſic, or the art of medicine is very uncertain. The method of practice varies continually, and is totally changed every twenty years: and every century produces a new hiſtory of phyſic. The

few

few ſpecifics are well known. They are equally adminiſtered by quacks and regulars, by ſurgeons, midwives, and apothecaries. But the quacks claim the honour of having firſt introduced theſe medicines into practice. Notwithſtanding the celebrated diſcovery of the circulation of the blood, and the great improvements in all other arts and ſciences, the cure of diſtempers is not advanced, or better known at this day, than it was two thouſand years ago *. A man may be a good philoſopher, an excellent mathematician, a fa-

* I have lately read a ſmall treatiſe, written, as I am informed, by an eminent phyſician, and intituled, AN ESSAY ON THE POWER OF NATURE AND ART IN CURING DISEASES. In this work the author acknowledges, *That phyſic hath made little progreſs, notwithſtanding the labours of many learned men, for two thouſand years paſt; that a man may grow old in the practice of phyſic, and yet know nothing of the matter, or how to cure any diſeaſe; that nature is the beſt phyſician; and that faſting and abſtemiouſneſs will cure many, and prevent moſt diſtempers.*

famous aſtronomer, and be well skilled in the politer arts, and the *Greek* and *Roman* languages, and yet with all this parade of learning be neither a wiſer, nor a better phyſician. Phyſick and ſurgery were formerly united, or to ſpeak more truly, ſurgery had the pre-eminence. And it muſt be confeſſed, that manual operators in this ſcience, from the chief ſurgeon of a royal hoſpital, down to a tooth-drawer, are of great uſe to mankind, and conſequently are much favoured by the benevolent Goddeſs of this manſion. I would not be thought to ſpeak ludicrouſly, or with any deſign to diſgrace phyſic by this conjunction. But the whole faculty muſt acknowledge, that ÆSCULAPIUS himſelf, who was the archiater of the world, whilſt he was living, and deified after he was dead, hath been celebrated in the ſame line for inventing the method of purging the body, and drawing teeth, *Qui primus purgationem alvi, dentiſque evulſionem invenit.* CIC. de Nat. Deor. 'Tis with con-

cern

cern therefore I conſider, that this excellent art of tooth-drawing, which was the invention and practice of the God of phyſic, ſhould by the pride of his diſciples, be ignominiouſly thruſt down into the ſhops of the meaneſt artificers, and in our days be profeſſed only by barbers and mountebanks. However, that I may not be thought unjuſt to the gentlemen of the faculty, as they are now diſtinguiſhed, I muſt confeſs, they have ſometimes been of real ſervice in ſudden and acute diſtempers, and have effected extraordinary and ſurpriſing cures. But in theſe caſes they have generally aſſiſted nature, and with great skill and care adminiſtered thoſe ſpecifics, with which we are all well acquainted. And the phyſician would deſerve his fee, if he would conſtantly purſue this method, and do as much, and no more, than what ENCOLPIUS promiſed the lady in PETRONIUS; *Si quod præterea aliud remedium deus illi monſtrâſſet, adjuvaturos nos divinam*

divinam providentiam vel periculo noſtro *. Inſtead of this ſafe and ſimple practice, the moſt eminent phyſicians among us write for the apothecary, and order a compound of medicines to ſwell his bill. They never allow themſelves ſufficient time to examine into the patient's conſtitution, and habit of body, and thereby to learn the cauſe of his diſtemper. For which reaſon they frequently kill the perſon, whom they promiſe to cure. I could name more than one of my particular friends, who have fallen a ſacrifice to their preſcriptions. And if

* When my old acquaintance, Dr. FRAMPTON of OXFORD, who had acquired a large fortune by the practice of phyſic, was dying, all the phyſicians in the city attended him. They conſulted, they preſcribed, and out of reſpect to a learned brother, they waited to ſee their medicines adminiſtered. But when they were offered to FRAMPTON, he rejected them with a half ſmile, and with this expreſſion: TAKE THEM AWAY: YOU KNOW, IT IS ALL A FARCE!

if an exact account of the cured and ſlain were preſerved in the regiſters of phyſic, I fear the balance would turn againſt the faculty. Be that as it will, this I know, that no perſon would be in danger of contracting diſeaſes of any kind, whether acute or chronical, at leaſt he would ſoon be relieved, if he were ſtrictly to obſerve, thro' the courſe of his life, the GOLDEN CLIMAX over our altar. A very humourous and ingenious painter of our country hath invented, what he calls the TEMPLE of PHYSIC, which he hath painted with ſuch a maſterly hand, that it is eſteemed a capital piece. The temple is ſurrounded by an hundred offices, or ſhops of thoſe, who mix drugs, and compound medicines; and who have had ſincerity enough to deſign themſelves and their trade by a very proper and expreſſive * appellation. In the porch of

* PHARMACOPOLA is, I ſuppoſe, the term of art or appellation, which is here to be underſtood. For I have often

of the temple you behold all thoſe dreadful figures, which VIRGIL has placed in the veſtible of his hell. In the middle of this edifice is the ſtatue of LIBITINA. Over the high altar is finely painted the hiſtory of PANDORA aud PROMETHEUS, as related by HESIOD. PROMETHEUS appears to be in the utmoſt concern, having juſt opened the fatal box, which the lady PANDORA had preſented him by JUPITER's command; and from which iſſued forth the numerous tribes of diſeaſes, both real and † imaginary, which have ſince

ſpread

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often obſerved this word in large gold letters over the door of an eminent apothecary. PHARMACOPOLA is generally uſed by the claſſic authors in a bad ſenſe; and is always to be found in bad company.

Ambubaiarum collegia, PHARMACOPOLÆ,
Mendici, mimæ, balatrones, hoc genus, omne, &c. HOR.

† The MALADE IMAGINAIRE is the beſt patient. He requires conſtant attendance, and his diſeaſe is incurable.

I know

ſpread themſelves over the whole globe. The votaries of LIBITINA are placed round the altar, all dreſſed in an uniform habit, and looking up with great complacency on PROMETHEUS, and his empty box, which according to the oracle, they interpret in their favour, as a ſure prognoſtic of filling their own coffers.

I know one of the healthieſt men in *England*; who, in his own opinion, is never well. He has a diſtemper for every month; and beſides is ſeized with a violent cold every night and morning. He eats very heartily, but nothing ever agrees with him. He ſleeps very ſoundly; but according to his own account, he has not one wink of ſleep in a week. When he has run thro' the whole catalogue of diſeaſes, he finds himſelf he does not know how—— but is very ill, and in great pain all over, grievouſly afflicted with a diſtemper, which wants a name, and no body ever had before. Thus, by the ſtrength of his imagination, and the aid of his phyſician, and after having taken three or four hundred weight of drugs, he will be able to break a very robuſt conſtitution; and, when it is too late, perceive the great difference between real and imaginary evils.

coffers. In one corner of the altar-piece ſtands old MONTAIGNE, and in another a famous comic poet, both critically remarking the actions and manners of all the other figures. If you form your judgment of the poet's character by the rules of phyſiognomy, and the archneſs of his looks, you will perceive, he has the ſame turn of thinking with his painter. And to evince this more clearly, the droll hath introduced all the figures, in this hiſtorical piece, upon the ſtage*. This

* It would have pleaſed me much, to have ſeen this comedy acted; or, that the good prieſts could have ſtayed a little longer, to have given us a deſcription of it. I queſtion, whether any character in this PAPYROPOLITAN *Drama* is more agreeable and entertaining, than MOLIERE's SGANARELLE. For SGANARELLE was the only eminent perſon of the profeſſion, who had been drubbed into the practice of phyſic, and *doctorated* in ſpite of his teeth. I have known ſome indeed, who like GIL BLAS, have been made phyſicians by accident, and others, who have

This comedy, when it firſt appeared, met with great ſucceſs; and as often, as it has been acted ſince, it hath been well received: tho' the phyſicians have always raiſed a ſtrong party againſt it, and are ſo much diſpleaſed with the author, that they will probably ſuffer him to die a natural death. ---- Here the good prieſts were called away to attend a perſon of diſtinction, who, having been perfectly cured of a moſt inveterate diſtemper by *abſtinence* only, was come hither with an heart full of gratitude, to pay his devotions, and perform his vows to the goddeſs of HEALTH. We therefore thanked theſe venerable men for their excellent inſtructions and communicativeneſs, and took our leave.

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have been taught all their skill and knowledge by the ſame maſter, that made PERSIUS (as he pretended, to diſguiſe his quality) a poet, and T. S. a prieſt.

PALLANTIS:

OR,

The CITY of PALLAS:

WITH AN

Account of the ONOCENTAURS.

PALLANTIS, or the CITY of PALLAS, which is not far diſtant from the temple of HEALTH, and is the capital of a ſmall, but fertile country, called PALLADIA, is viſited by all ſtrangers, and therefore our curioſity naturally led us to take a view of it. This city is of no great extent, but beautifully ſituated near the conflux of two rivers, and has the benefit of a wholeſome and temperate air. The buildings are magnificent, but in a ſingular taſte. For the whole is compoſed of about forty ſquares, in each of which is a temple dedicated to the worſhip of PALLAS. The ſquares are ſeparated by large gardens,

gardens, every ſquare having a garden belonging to it, which is common to all the inhabitants of that diſtrict. The citizens boaſt themſelves to be deſcended from a colony of the ATHENIANS, who left their native country, when the liberties of GREECE were deſtroyed, and ſettled in ITALY. They urge, as an argument to prove the antiquity of their deſcent, and the truth of this tradition, that, as they have preſerved the GREEK language in its ATTIC purity to this day, ſo they both ſpeak, and write the LATIN of the AUGUSTAN age; and moreover, that they cultivate all the liberal arts and ſciences with unwearied application. It muſt be acknowledged, that, in the darkeſt times, there have flouriſhed among the PALLADIANS men of profound erudition, and ſome judicious critics and polite ſcholars. But, ſince the reſtoration of letters, they have been univerſally celebrated, as a very learned body, and their productions in all the ancient languages, as well as in their

own,

own, have been much admired. In their ſyſtem of morals they far excel their anceſtors, and all the ſects of the GRECIAN philoſophers. The love and deſire of doing good, and the hatred and abhorrence of all manner of injuſtice, is either natural to the PALLADIANS, or is impreſſed on them by the force and advantage of their education. But they are chiefly eſteemed for their ſocial virtues, particularly for their humanity, and hoſpitality to ſtrangers. They are always diſpoſed to reward men of merit, to protect the innocent, and relieve the indigent; and they do every thing with ſuch an openneſs, and ſuch a noble freedom of mind, that it embelliſhes all their actions, and never fails to gain the approbation of thoſe, who have any commerce or connexion with them. PALLANTIS had formerly great privileges, and might be conſidered, as an hanſe-town, in the middle of the PAPYROPOLITAN empire. For it was free from all tributes and taxations, and was governed (as it

is in some measure at this day) by its own magistrates. But a few years ago the ONOCENTAURS made an incursion into PALLADIA, and afterwards attacked the city: and, notwithstanding the courage and opposition of the PALLADIANS, they were at length obliged to give way to numbers, and, by a formal treaty, cede to the ONOCENTAURS that quarter of the city, which the latter now possess. But it will be necessary to ascend to the cause of this war. The PAPYROPOLITAN government, after various forms and alterations, is now become oligarchical, and founded upon maxims very opposite to those, which have always been professed, and taught in the city of PALLAS. Those few nobles, who at present govern the empire, cannot brook a free state in the midst of their dominions; and therefore they employ all their craft and policy to subject the PALLADIANS, and leave them only the name and appearance of a republic. For this purpose they incited the ONOCENTAURS, whom they sup-

ſupplied with money, arms, and all kind of warlike ſtores, to invade this happy region, and by any means to eſtabliſh themſelves in PALLANTIS. In this attempt they could not fail of ſucceſs, as they were ſo well ſupported, and the city was open, and without any fortification. A peace or truce, was at length concluded, by order of the oligarchy; but the citizens of PALLANTIS were forced to yield up their chief privileges, and ſubmit to all impoſts and taxes in common with other ſubjects. But, in conſequence of this unnatural incorporation, what is moſt to be lamented is, that the PALLADIANS have been in ſome degree, infected by the vices of their intruders; and ſome of them have been ſo weak, and ſo wicked, as to renounce their old principles, their friends, and their country, and deſert to the quarters of the ONOCENTAURS. The number of theſe apoſtates is indeed inconſiderable, but they have been able to do a great deal of miſchief. They have

vailed on the ONOCENTAURS to break the truce, and endeavour to poſſeſs themſelves of the whole city. So that this ſecond war is now carried on with more fury, than the firſt. The PALLADIANS defend themſelves with great ſkill and reſolution; and in all attacks, which have been made hitherto, they have repulſed the enemy. But even their victories have been fatal to them. For, as they are not in a condition to recruit their forces, and the ONOCENTAURS receive continual ſupplies from the preſent governors of the PAPYROLITAN empire, 'tis ſcarce poſſible, that PALLANTIS ſhould hold out much longer. The old inhabitants will be obliged to quit the city, or become the ſlaves of thoſe barbarians, whom they have always deſpiſed. We have but one chance, (ſays the PALLADIAN, who was giving me this account) for our preſervation; I mean, the immediate interpoſition of the Goddeſs, whom we worſhip. She beholds us, her faithful votaries, engaged in

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a very unequal war, and ſurrounded by an army of monſters; ſhe ſees the work of her own hands, which ſhe has been building up for eight hundred years, threatened with deſtruction; ſhe penetrates all the ſchemes, and diſcerns the oppreſſion and injuſtice of the PAPYROPOLITAN oligarchy. She is able to relieve us; and let us hope, that ſhe will relieve us, if we retain our virtue, and obey the counſels of wiſdom. Here the PALLADIAN was interrupted by a meſſenger, diſpatched on purpoſe to give us notice, that a whole legion of ONOCENTAURS, commanded by their BRAY, (which is the title they give to every commander of a legion) and ſupported by all the PALLADIAN deſerters, with CORNIX at their head, were marching to attack our quarters. The proper name of this chief of the deſerters was MACEDO. But all the PALLADIAN renegados, immediately after their defection, are, by a decree of the ONOCENTAURS, obliged to renounce their family names,

names, together with their principles, and aſſume the name of ſome unclean beaſt, or bird of prey, or of any poiſonous or noxious inſect. For, as they are required, as far as they are able, to diveſt themſelves of their humanity, (which is eaſily done, as you will ſee preſently) that they may not be above the level of their new maſters, it is not fit, they ſhould retain the name of a man. My noble friend, who is an old experienced officer, and an excellent general, thought it incumbent on him, on this occaſion, to offer his ſervice. His offer was joyfully accepted: and the PALLADIANS of our ſquare or quarter, putting themſelves under the COUNT's command, marched out in good order, and with great alacrity, to meet the enemy. As ſoon, as the ONOCENTAURS perceived us, they ſet up a ſhout, (if I may ſo call it) the moſt horrible and moſt diſagreeable ſound, which had ever been heard. Neither the bellowing of MARS, when

when he was wounded at the ſiege of TROY, nor the braying of Don QUIXOTE's ſquire, which procured him ſuch a hearty drubbing, might be compared with the voice of the ONOCENTAURS. This, however, did not diſcompoſe us. Our little army was well diſciplined. We had a good cauſe and a good conſcience. We had great confidence in our general, whom we followed, according to his command, with a reſolution to attack the enemy ſword in hand. But, when we were ſo near them, that they could diſtinguiſh the COUNT, they were ſeized with a panic, and fled without ſtriking a blow. To hinder our purſuit, they kicked up the dirt, which had been prepared, and laid up in heaps for this purpoſe, and threw ſtink-pots, of a new invention, over their ſhoulders (like the ancient PARTHIANS, who ſhot their arrows behind, when they were flying) in ſuch quantities, that we were covered with filth, and almoſt poiſoned with the ſtench. By this ſtratagem they

they escaped with the loss of a few prisoners, and one standard, which was taken from the deserters, together with the standard-bearer, called PORCUS, who being covered over with brass from head to foot, and having besides a protuberance of paunch, was an overload for his horse. So that the poor beast being forced beyond his ordinary pace, when PORCUS endeavoured to make his escape, fell with his rider. The PALLADIANS expressed great joy, when they saw PORCUS brought in prisoner. For this renegado, and another, a little fellow now called VESPA, were the chief authors and promoters of the present war. Moreover, PORCUS invented the stink-pots, and first taught the ONOCENTAURS the manner and usefulness of casting dirt and ordure at their enemies: and he had made all their troops very expert in this new exercise. He likewise endeavoured to make them vain of their race and family, and to inspire them with more fierceness and courage, by assuring

ing their general, in a memorial presented to him, containing instructions for his future conduct, that * AJAX, one of the greatest heroes of antiquity, had received a great mark of honour and distinction, according to the judgment of all true critics, by having been compared to an ONOCENTAUR. In the same memorial PORCUS informed him (for the general was not very conversant in ancient history) that AUGUSTUS CÆSAR, after the battle of *Actium*, erected a statue of brass to an ONOCENTAUR, called NICON, to whose name the Emperor chiefly ascribed his victory. This statue was afterwards transported to CONSTANTINOPLE, and placed in the *Circus*, as a lasting monument of glory to the whole ONOCENTAUR race. Deserters and renegadoes, according

* Ὡς δ' ὅτ' ἀνὴρ παρ' ἄρηρεν ἰὼν, &c.
Ὡς τότ' ἔπειτ' Αἴαντα μέγαν, &c.
HOMER. ILIAD. B. 4.

according to the laws of all countries, are put to death, if they happen to be taken priſoners. But the PALLADIANS decreed a puniſhment for PORCUS expreſſive of his character, and ſuited to his life and actions. They put him into a ſtrong iron cage made for that purpoſe. This cage they ordered to be placed under the grate of a common ſewer, and to remain there two hours every day; then, a ſtrong rope being faſtened to it, to be caſt thrice into the river, in the manner formerly practiſed in ENGLAND, of ducking ſcolds, and proving witches, whilſt any witches remained among us. Or, perhaps my compariſon would be more appoſite, if I likened PORCUS in his cage to Sir JOHN FALSTAFFE in the buck-baſket, when he was thrown into the THAMES by the contrivance of the MERRY WIVES of WINDSOR. I did not ſee this operation performed, becauſe I would not be thought to inſult a conquered ennemy; but I heard the beaſt roar, as often as they were going

going to plunge him in the river. All the while he was in the common ſewer, he did not make any complaint, but rather ſeemed to take a delight in the filth and mud that poured in upon his head. PORCUS, upon his examination, informed our generals, that the BRAY, who commanded the ONOCENTAUR legion, had loſt one of his ears, and half his tail in the engagement; and, that he certainly would have been taken priſoner, if he had not been ſuperior to any of his brethren in the uſe of the ſtink-pot, and in the art of throwing dirt, which he did not only kick up in great quantities, but occaſionally ſpouted out of his mouth, with great force, ſo much purulent matter, and ſuch a noiſome mixture, that it ſeemed to infect the air. There was ſcarce a PALLADIAN of any eminence, that this ONOCENTAUR had not beſmeared, or beſpattered, without receiving any hurt himſelf; and oftentimes without being ſeen, or diſcovered. For he frequently took aim at his adverſary from

behind an hedge, or from a window in his quarters, from whence he emptied his mouth, as the ſervants in LISBON and EDINBURGH empty cloſe-ſtools and chamber-pots. When I entered PALLANTIS, this brute gave me a ſpecimen of his ſkill and his office. For, altho' I was reſpectable as a ſtranger, and did not provoke him by the leaſt incivility, he ſuddenly croſſed my road, and with his hinder-feet threw up as much dirt, as covered me all over. He was likewiſe renowned for the elevation and ſhrillneſs of his voice; and on that account was honoured with the title of a BRAY of THREE MOUTHS: which is the higheſt military title, that can be confered by the ONOCENTAURS, and is equal to a BASSA of THREE TAILS in the OTTOMAN empire. We were aſſured by ſome of the other deſerters, who were our priſoners, that CORNIX their commander, with little VESPA his aid de camp, had run away in the beginning of the engagement; and the next day it was diſcovered, that they had hid them-

themſelves in a large hollow oak. We were told, that CORNIX, in excuſe for his cowardice, pretended to the ONOCENTAURS, that he got into the tree in order to croak from it, and imitate the voice of the bird, whoſe name he had taken; which, he judged, the PALLADIANS would interpret, as an evil omen [*cavâ prædixit ab ilice* CORNIX] and would immediately turn their backs. But it happened unfortunately, that, as ſoon as he was in the tree, he was ſeized with ſuch a hoarſeneſs, that he could not be heard at the diſtance of three yards, and therefore he did not offer to put forth his head, or open his mouth. This relation was confirmed by little VESPA, the aid de camp, or more properly the paraſite of of CORNIX, who was always ready to vouch the truth of any the moſt improbable ſtory, which his maſter might invent to palliate his predominant follies, or ſerve the preſent purpoſes of his ambition. For no living creature had more ambition than CORNIX; and he deſerted

ſerted from the PALLADIANS for no other reaſon, but becauſe they did not think him worthy to be created one of their ARCHONS. CORNIX was rich, and he thought his wealth (as in our country) ought to ſupply all other defects. He was therefore enraged by his diſappointment, and immediately reſolved to obtain by force of arms, and by aid of the ONOCENTAURS, thoſe honours, which were refuſed to his ſingular merit; that is, to his money. For this purpoſe VESPA was diſpatched to all the diſtricts of the ONOCENTAURS. PORCUS was given him for a collegue: and, altho' theſe paraſites were really the moſt contemptible of all the PALLADIAN deſerters, yet their many turns and doubles, and the ſervile pliancy of their tempers, at length, procured them acceſs to the chiefs of the ONOCENTAURS; from whom they accepted the moſt baſe and diſhonourable terms, on condition that CORNIX ſhould be well ſupported in his pretenſions to the ARCHONSHIP.

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The ONOCENTAURS had as little eſteem for CORNIX, as they had for his meſſengers. But they conſidered, that his treaſure would be of great ſervice to them in continuing the war; and that, by reaſon of this new defection among the PALLADIANS, there was now a fair opening, and the beſt opportunity, which had ever been offered, of ſubjecting the whole city of PALLANTIS, and extinguiſhing the race of the PALLADIANS; a deſign, which the ONOCENTAURS always kept in view. Their late defeat had a little diſconcerted their meaſures; but, to ſecure a victory in the next engagement, they reſolved to bring all their forces at once into the field, and make their attack with the whole ſtrength of the ONOCENTAUR nation. To this intent their governor general commanded his army to be ready to march at an hour's notice. And, altho' he was only a general of parade (for he never went to the war himſelf) and iſſued all his orders from his cloſet, like the general of the JESUITS

suits at Rome, yet he was well obeyed. For he was munificent, and his orders were always accompanied with a largeſs. On the other hand, the Palladians were vigilant and active. They were reſolved to defend themſelves to the laſt extremity, rather than ſuffer an Archon to be impoſed on them, eſpecially a renegado, who, they knew, had entered into meaſures to enſlave their country, and to gratify his avarice or ambition, would conſent to a general proſcription.

Whilſt theſe preparations were making on both ſides, I had time to enquire of the gentle Palladian (whoſe gueſt I was) concerning the origin of the Onocentaurs. They pretend (ſays he) to be deſcended from Apuleius and the noble matron, with whom that philoſopher had ſuch an intimate and familiar correſpondence in the laſt ſcene of his metamorphoſis; and who, in his account of the affair, is called Pasiphae Asinaria. But this

this part of their hiſtory is only built upon tradition, and is very improbable. For APULEIUS always preſerved his intellectual faculties, and retained his humanity under his aſinine figure: whereas the ONOCENTAURS have nothing appertaining to them, that is human. Not only their outward form, but the baſeneſs and malignity of their nature, and the want and contempt of that underſtanding, which is the peculiar characteriſtic of our ſpecies, evidently demonſtrate, that the ONOCENTAURS are little ſuperior to any part of the brute-creation. They are in truth of a more ancient race, than they imagine, or are willing to allow. For we find them mentioned, in your ſacred books, as the companions of thoſe monſters and evil ſpirits, who are there pronounced to be a public peſt, and the great enemies of mankind. And, altho' I am ſenſible, this prophecy might reſpect another great event, let me be permitted to ſay,

that the denunciation of the prophet, *And* * IIM *ſhall cry* [*ſing or inhabit*] *in their palaces, and dragons in their pleaſant palaces*, is literally fulfilled by the invaſion of our city by the ONOCENTAURS. After ſuch a character and deſcription of the ONOCENTAURS, I expreſſed my aſtoniſhment, that any PALLADIANS ſhould be found among them, or, that any conſideration ſhould induce even the loweſt order of rational beings to aſſociate themſelves to ſuch noxious animals, whoſe fawnings and careſſes are always boiſterous and hurtful, and may properly ſerve to illuſtrate ÆSOP's fable.

My

ISAIAH Ch. xiii. V. 22. The *Hebrew* word IIM, or TZIIM, which properly ſignifies ONOCENTAURS (and thus it is in the *Greek* verſion, ONOKENTAYPOI ἐκεῖ καλοικήσουσι) is not tranſlated in ſome of the old editions of the Bible. In the later editions IIM is tranſlated, or explained by a very ſignificant periphraſis, *The* WILD BEASTS *of the* ISLAND.

My hoſt aſſured me, that thoſe PALLADIANS who firſt went over to the ONOCENTAURS, were ſuppoſed to have been deprived of their ſenſes, and ſeized with a ſudden madneſs. But, when it afterwards appeared, that theſe miſcreants had privately worſhipped the golden calf (the great idol of the ONOCENTAURS) and were bribed to deſert, and betray their country, their apoſtacy was conſidered as a prodigy, and, by a decree of our ſenate, the augurs were directed to enquire of the Goddeſs the cauſe of this wonderful change and corruption of manners in a citizen of PALLANTIS. The anſwer, which we received from the firſt oracle (for here are two temples, from which the oracles are delivered) was, GERMANISSIMI; and from the ſecond, ΘΗΡ ΘΗΡΑ. The augurs were not at a loſs to comprehend the meaning of theſe laconic reſponſes, which they properly interpreted, as ſignifying one and the ſame thing, and informing us, that the PALLADIAN deſerters and ONOCEN-

TAURS are of the ſame clan or family. But this cognation or affinity the wiſeſt and moſt ſagacious in the augural college could neither explain, nor conceive, till chance produced the diſcovery, and demonſtrated, what we will no longer call an unnatural conjunction. For we are now ſufficiently apprized by a letter lately received, and communicated to us by ARTEMIDORUS, one of our citizens, a man of excellent knowledge, and much reſpected for his ſocial virtues, that the ſpirits of the PALLADIAN deſerters and ONOCENTAURS are of the ſame ſpecies or ſubſtance. This is a letter from the dead, and we are taught, and believe, that the dead always ſpeak truth. Beſides, the character of the writer leaves us no room to queſtion his authority. For, whilſt he lived, he was a man of ſevere morals, and an irreproachable conduct; and, as he was chief of the college of augurs, ſo he was a real ornament to his ſociety. He hath opened a new ſyſtem, and demonſtrated the cauſe of the

the great difference and inequality, which we remark in the ſouls of men, with regard both to their natural and improved abilities, which has puzzled the philoſophy of all ages, and which ſome phyſical heads have weakly endeavoured to explain from the different formation of the bodily organs. This diſcovery is of the greater importance, ſince we are enabled to account for moſt of the enormous vices and brutal actions of mankind, eſpecially of thoſe, whom the advantages of a liberal and learned education have not been ſufficient to reclaim, or amend. For we are now aſſured, that a certain number of the bodies, which have human ſhapes, even many of thoſe, which are diſtinguiſhed by their coſtly and magnificent trappings, and move in the moſt extenſive ſphere of action, are poſſeſſed, and animated by the ſouls of brutes. This letter has reſolved another obſcure queſtion, which has long exerciſed the divinity of our ſchools, and produced many volumes of me-

metaphyſical jargon, *viz.* How the ſpirits of the brute creation are to be treated, or where they are to be depoſited after the diſſolution of their bodies. The moſt learned men, in our community, have agreed, that theſe ſpirits are immaterial, and conſequently indiſſoluble, without an immediate act of omnipotence: and therefore it has been with good reaſon concluded, that they ſuper-exiſt the diſſolution of their bodies. But, becauſe a difficulty hath ariſen, how to diſpoſe of them in this ſtate of ſeparation, ſome of our philoſophers have denied their immateriality. But it would be tedious and unneceſſary at preſent to recount the various ſentiments and diſquiſitions of our *literati* concerning the ſtate of the brute-creation. If you give credit to the letter, which I will impart to you, you will be convinced that the ſouls of brutes are not material, according to the opinion of ſome, or by an extraordinary power annihilated, according to the opinion of others, but have a proper domicil

micil aſſigned them, where they remain for a certain term, and then tranſmigrate into other bodies. Farther, you will be ſatisfied, that theſe wretches, who have deſerted from us are no part of the human ſpecies, altho' they appear in the forms of men. And let me add, it would give me a ſenſible pleaſure, if this ſyſtem, which hath been ſo opportunely revealed to us, might be impreſſed on your mind, and reported in your memoirs, not only to vindicate the PALLADIAN œconomy, but to aſſert the dignity of human nature. With this view I here preſent you with a copy of the letter to ARTEMIDORUS. I have only omitted that part, where ſome of our citizens are named, and characteriſed; which we have reſolved to ſuppreſs, unleſs thoſe gentlemen ſhould think proper to follow their relations, openly renounce their old principles, and betray their old friends and the intereſts of their country. Having ſaid this, he put into my hands a ſmall roll of vellum; which, methought,

thought, I carefully locked up in a letter caſe, which I always carry with me, when I am travelling. And here I muſt not omit a moſt remarkable and aſtoniſhing incident. This vellum roll I found in my letter caſe the next morning, and the letter to ARTEMIDORUS written on it in fair ROMAN capitals in the ſame form, in which I have cauſed it to be printed. I ſhall not be affronted, if any ſceptical readers, thoſe eſpecially, who account for the phænomenon of dreaming mechanically, and cannot believe, that our ſouls, during that interval, have any commerce with ſeparate immaterial agents, ſhould, on this occaſion, queſtion my veracity. We are apt to diſbelieve all ſuch facts, as we cannot comprehend. And there was a time when the whole CHRISTIAN world conſidered that great man, who truly deſcribed the figure of the earth, and demonſtrated the *Antipodes*, as an impious liar, and a dangerous heretic. For my part, I ſhall uſe no other means to prove the fact, which I have

have aſſerted, than by giving every curious perſon an opportunity of viewing the vellum roll. For this purpoſe it ſhall be depoſited immediately in the BODLEIAN LIBRARY. But, I hope, when at any time this valuable manuſcript ſhall be ſhewn either to the academicians, or to ſtrangers, that it will not be ſtigmatized, like the M. S. in QUEEN'S COLLEGE (which was produced by a ſimilar circumſtance) and called the DEVIL'S *hand-writing*. For I eſteem this epiſtle, as the work of a moſt benevolent ſpirit; and, perhaps, it may be the kind information of my own good GENIUS*.

* It will not be amiſs to obſerve, that in our DREAMS, altho' our imagination hath convey'd us to the moſt diſtant part of the earth, or even into another planet, we always converſe in our native tongue, or in ſome other language, which is familiar to us. And we are not in the leaſt ſurprized to find, that the inhabitants of thoſe remote regions (as if they had the gift of tongues) ſpeak ENGLISH as readily, as we our ſelves. I do not ſuppoſe, that the following letter had been communicated to me, if I had been altogether unacquainted with the LATIN language.

COCCEIUS

ARTEMIDORO SUO.

ACCEPIMUS A CERTIS QUIBUSDAM MORTUIS. QUI AB URBE PALLADIS IN HUNC LOCUM VENERUNT. RECENTI RE. COMPLURES CIVIUM VESTRORUM ET PATRIAE CAUSAM. ET FIDEM SUAM DESERUISSE. ATQUE A VOBIS AD ONOCENTAUROS DESCIVISSE VOSQUE DE SCELERE TAM INSIGNI. QUOD QUIDEM PORTENTI SIMILE ESSE DUCITIS. DEAM CONSULUISSE. EDITUM EST ORACULUM. QUID VELIT. STATUTUM EST. SED QUA. ET QUALI COGNATIONE HOMINES CUM ONOCENTAURIS SINT CONJUNCTI. AUT QUEMADMODUM INTER SE PROPIN-

PINQUI. ID PERDIFFICILE INTELLECTU VOBIS VIDETUR. REM HANC INVOLUTISSIMAM. QUAM CONJECTURA ANIMI MINIME ASSEQUI POTES. ET INTER MONSTRA NUMERAS. TOTAM APERIAM. ATQUE NOVAM HANC NATURAE SIVE FABRICAM. SIVE LUSUM. PAUCIS EXPLICABO. * QUOS TU PUTAS. HI NON SUNT VERI HOMINES. SED ANI-

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* Some of the ancient poets and philoſophers ſeem to have been inſpired with the knowledge of this doctrine. HORACE tells us, that one AVIDIENUS was called a DOG, becauſe it appeared by his appetite and his actions, that he had a CANINE SOUL.

——————————AVIDIENUS
Cui CANIS *ex* VERO *ductum cognomen adhæret.*

And another of the ROMAN poets addreſſes himſelf to his fellow-citizens in this line:

O CURVAE *in terras* ANIMAE! *& coeleſtium inanes!*

ANIMANTES QUIDAM. FORMA HOMINUM INDUTI. HUMANITATIS OM-

plainly intimating, that there were no divine particles in the compoſition of their SOULS; that is, that they had not the SOULS of MEN. The CYNIC philoſophers derived themſelves from DOGS: and ſufficiently proved their origin by their ſnarling and beaſtly manner of living. A judicious critic, or obſervant reader will ſcarce allow, that more than four or five, in the long catalogue of ROMAN EMPERORS, had any HUMANITY: and, altho' they might perhaps have a juſt claim to be ſtiled LORDS of the EARTH, they had no right to the title of MEN. There is an excellent diſſertation in ERASMUS on the princely qualities of the EAGLE and the LION; wherein that great wit has demonſtrated, that EMPERORS and KINGS are very juſtly repreſented by thoſe animals, and that there muſt be a ſimilarity in their ſouls, as all their actions are ſimilar and correſpondent. There is a SOCIETY or CLUB of gentlemen in LONDON, who call themſelves STAGS, and another SET, who are ſtiled BUCKS, from a conſciouſneſs, I ſuppoſe, that they have the heads and the hearts of thoſe noble beaſts, whoſe titles they have

OMNINO OMNIS EXPERTES. QUIBUS LOQUENDI CONCESSA EST FACULTAS. MINIME VERO RATIOCINANDI. DISSERENDI. JUDICANDI.

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have assumed. I am told, that both these societies indulge themselves in feeding plentifully on venison during the season. But certainly they ought to abstain from this meat, for the same reason, for which the JEWS are not permitted to eat pork. 'Tis a kind of fratricide.

To speak seriously; this epistle of COCCEIUS seems in some measure to favour the doctrine of PYTHAGORAS and PLATO, who asserted a *Metemsychosis*. And CICERO inclines to this Opinion, when he says, *Cum autem duobus modis, id est, aut vi, aut fraude fiat injuria; fraus,* VULPECULÆ, *vis,* LEONIS *videtur.* Thus in our language and common conversation we assent to this doctrine, when we say of such a one, or such a one, that he is a DOG, or a BEAR, that he has not the SOUL, or SPIRIT of a MAN. I will hereafter make some other observations on the system, which is advanced in this LATIN epistle. How well pleased would SWIFT have been to have read such a solid justification of his history of the YAHOOS!

DI. QUIBUS CONTIGIT VIX. AUT NE VIX QUIDEM. TENUISSIMA DIVINAE AURAE PARTICULA. ETENIM IN ALIO INEST ANIMA PORCI. IN ALIO URSI. IN ALIO. CANIS. IN ALIO. ACCIPITRIS. AUT CORNICIS. IN ALIO. CRABRONIS. AUT VESPAE ANIMULA. QUID ISTUC IGITUR TAM MIRUM EST. SI ISTIUSMODI HOMINES OMNIA ANIMIS SUIS. ET MALIS MORIBUS INDULGENT. OMNIA AD VOLUPTATEM. NIHIL AD VIRTUTEM REFERUNT. SI. QUI SIT SUILLÆ ANIMATIONIS. VIVIT TURPITER. QUI SIT VULPINÆ. FRAUDULENTER. QUI SIT CANINÆ. EX RAPTO. QUI SIT ASININÆ. CONSILIO NULLO. HAEC ITA ESSE. TIBI CONFIRMO. SIQUIDEM LOCUM IPSE VIDI. UBI ASSERVANTUR ANIMAE PECUDUM. FERARUM. VOLUCRUMQUE. QUAE. POST ALIQUOT ANNOS. CORPORIBUS HUMANIS DE-

BEN-

BENTUR. E QUIBUS FIET NON MODO PLEBS INFINITA. ET NIMIA. SED NOBILES BENE MULTI. ET PRINCIPES VIRI. ETIAM SACRIFICULI. ET MINISTRI DEORUM. NUNC VERO. QUANDOQUIDEM FIGURAE. ET SPECIES HUMANAE SUNT ALIAE VERAE. ALIAE FALSAE. QUA NOTA FACILE INTERNOSCI POSSINT. ET SECERNI. SCIAS. VELIM. QUOD USUI TIBI. ET OBLECTATIONI ALIQUANDO FORE CONFIDO. ITAQUE QUOS COGNORIS AVAROS. CRUDELES. LIBIDINOSOS. INGRATOS. PERFIDOS. GULOSOS. SIVE SINT SACERDOTUM PROCERES. SIVE REGNI SATRAPAE. SIVE REGES IPSI. IN EOS APTE CADANT. OPORTET. PECUDUM. BESTIARUM. ET BELLUARUM NOMINA. UTPOTE QUOS HU-

HUMANIS ANIMIS HAUD ESSE PRAEDITOS. PERSUASISSIMUM HABEAS. TU VERO UT CAVENDO VITES BIPEDUM EOS OMNIUM IMPURISSIMOS. QUI ETIAMNUM CIVITATIS VESTRAE JURA TENENT. EN TIBI EORUM NOMINA. OFFICIA. DOMICILIA. MORES. MACHINATIONES. COGITATIONES.

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HAEC AD TE DILIGENTER PERSCRIPSI. BENEFICIORUM MEMOR. QUIBUS OLIM ME ORNABAS. CUM NIHIL MIHI. ETIAM MORTUO. POTIUS FUIT. QUAM UT TIBI GRATIAM REFERREM. UTINAM PLENIUS. ILLUD AUTEM TIBI POL-

POLLICEOR. NULLUM A ME STUDII OFFICIUM. QUOAD VIXERIS. ET MIHI LICEAT. TIBI DEFUTURUM. IDIBUS APRILIBUS.

Soon after the PALLADIAN had been pleased to make me a present of this curious manuscript (which cannot but be acceptable to the learned, and may probably give rise to a new sect of philosophers) he was summoned to a general council. For he was a citizen of distinction, and greatly esteemed by all the inhabitants of PALLANTIS, who were friends to liberty, and lovers of their country. We had not therefore leisure for a longer conversation. He only allowed himself time to say to me at parting: The letter of COCCEIUS hath confirmed an opinion, which I have intimated above, and which I have constantly entertained from my youth, *viz.* That there were originally created various species of men,

as well as of brutes. And this I infer'd, by remarking the great inequality of thoſe tempers and talents of the mind, with which children are born, and, that ſo many ſeem to be framed, with a ſtupid or evil diſpoſition, and to grow up into folly or vice from the ſeeds of nature. The PALLADIANS, who lately deſerted from us, were *naturally* void of truth, and very apt, even from their infancy, to *ſay the thing, which was not.* And, altho' this odious quality was in ſome meaſure corrected by their education, or rather diſſembled by their cunning, yet it often broke out, where their intereſt was concerned. At preſent they diſplay it with the greateſt effrontery, and without the leaſt remorſe. For this is the beſt method of recommending themſelves to the eſteem of the ONOCENTAURS; who regard a well-invented LIE, eſpecially if it produce the effect deſigned by it, as a notable expedient in politics, and a moſt excellent ſtrata-

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gem in war. To proceed with my reflections: Is it not evident, that there is a greater difference, in the eſſence of their ſouls, between ſome of our citizens, and moſt of the AFRICANS, eſpecially the blacks of GUINEA, than there is between the latter, and their apes and monkies? Thoſe voyagers, who have had an opportunity of ſurveying the HOTTENTOTS at the CAPE of GOOD HOPE, pronounce them to be much inferior to any of the beaſts, which the ſame country produces. And the little men of NOVA ZEMBLA, and the giants, who inhabit near the MAGELLAN ſtreights, have been diſcovered to be as ſavage-animals, as any of thoſe, who walk upon four feet. That *Hypotheſis*, which is laid down, and recommended to us by the letter-writer, *Quos cognoris avaros, crudeles, &c.* muſt needs be embraced by every one, who has a *manly* reaſon; and your better judgment cannot but adhere to this ſyſtem, ſince it is authorized in your ſa-

cred books. † *The* WATCHMEN, that is, the princes of the country, or thoſe men, who have advanced themſelves higheſt in power and in riches, *are blind: they are all ignorant: they are all dumb* DOGS: *yea they are greedy* DOGS, *which can never have enough.* Another of theſe ancient prophets deſcribes the oppreſſion and rapine of the princes of NINEVEH in this manner: **The* LION *did teare in pieces enough for his* WHELPS, *and woried for his* LIONESS, *and filled his holes with prey, and his dens with ſpoil.* Obſerve likewiſe, that the politeſt ſcholar, and the moſt elegant of your holy and inſpired writers, hath not ſcrupled

† This is quoted from ISAIAH, Chap. 56. ver. 10, 11. * And this text from NAHUM, Chap. 2. ver. 12. Altho' our PALLADIAN conformed to the eſtabliſhed religion of his city, and ſeemed to be a very zealous worſhipper of PALLAS, yet it appears, that he had read our ſcriptures with attention and improvement.

ſcrupled to adopt a national reflection, and proclaim a whole people, KAKA ΘHPIA, EVIL BEASTS. And in another place, he ſays, that *he had fought with* BEASTS *at* EPHESUS, that is, *with* MEN, *who had the ſouls and manners of* BEASTS, HOMINIBUS FERINIS ANIMIS & MORIBUS. For ſo the moſt learned interpreters explain this paſſage. To theſe ſacred authors let me add the name of HOMER, ſince he ſeems to have imbibed the ſame ſentiments, and hath frequently uſed the ſame coarſe language, not reſpecting the high titles and offices of the perſons, whom he has characteriſed. You muſt have particularly remarked, how he treats the great king, who was the captain general, or commander in chief of all the GRECIAN forces. He does not only aſſign to AGAMEMNON the heart and ſoul of a beaſt, but he tells us, that his very looks and mien diſcover him

him to be of the brute kind *. The close of this letter to ARTEMIDORUS favours

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* I conceive, the PALLADIAN here alludes to the following description, or character of the GRECIAN CHIEF.

Κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο.

HOMER. Iliad, l. 1.

Thou DOG *in forehead, but in heart* a DEER.

POPE.

Some of HOMER's commentators have taken pains to excuse the ill breeding of his Heroes, and all of them explain these opprobrious epithets, or appellations, in a metaphorical sense. They assure us (and I readily assent to their comment) that by the expression, which I have quoted, ACHILLES reproaches his General with *impudence* and *cowardice*. But this does not invalidate, or weaken our new *hypothesis*. For with great truth, and therefore consistently with good manners, we may affirm THAT MAN (or FORM of a MAN) to be a BEAST, whom we know to be an IMPUDENT BULLY, and at the same time an INFAMOUS COWARD.

If

vours another opinion, to which I have always inclined, *viz.* That the ſtate of the dead is not a ſtate of inſenſibility; and that

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If my PALLADIAN had ever read CORNELIUS AGRIPPA, he would certainly have quoted him in ſupport of his ſyſtem. For AGRIPPA propoſes thoſe, as the greateſt brutes, who arrive to the ſummit of wealth and power. The court of a great prince, where one would expect to find all the beauties and accompliſhments of human nature, ſince every perſon there is ſuppoſed to have had a liberal and polite education, he boldly deſcribes, as the den, or habitation of wild beaſts and monſters: *Quicquid uſpiam eſt teterrimarum belluarum perverſitatis, tota hæc et omnis in aulicum gregem, quaſi in unicum corpus confluxiſſe videtur. Illic ferocitas leonis, ſævitia tigridis, truculentia urſi, temeritas apri, rapacitas lupi, fraudulentia vulpis, mordacitas canis, vindicta cameli, timiditas leporis, petulantia hirci, immunditia ſuis, ſtoliditas aſini, ſcurrilitas ſimiæ: ibi furentes Centauri, ibi perniciosæ Chimæræ, ibi inſanientes Satyri, ibi foedæ Harpyiæ, ibi improbæ Sirenes,* &c. CORNEL. AGRIP. de OECONOMIA REGIA, ſive AULICA.

that they do not loſe their complaiſance and affection for thoſe friends, whom they leave behind them in the world. Almoſt all Religions, both ancient and modern, allot us *Guardian Angels:* and thoſe, perhaps, may be our dead friends, who during their lives were known to be men of truth and honour, and were reverenced for their moral and ſocial virtues. I could, with great pleaſure, enlarge on this ſubject. But, as my country demands my immediate attendance, I muſt conclude with the ſhort hint, which I have given you, and at the ſame time with my ſincereſt wiſhes for your proſperity; that you may ever retain the love and eſteem of your excellent friends, who are living, and never want the ſeaſonable advice and aſſiſtance of thoſe, who are dead; and, that all your actions may be influenced, and directed by thoſe benevolent and courteous beings, who poſſeſs an extemporary knowledge, and foreſee, what is fitteſt for you.

THE

THE

*TEMPLE of HERCULES.

THE worthy PALLADIAN had ſcarce left me, when I eſpied my noble friend and guide the COUNT of ——, who was coming to our quarters. I advanced to meet him, and took this firſt opportunity of congratulating him on the honour he had acquired by

* The day, preceding this night's DREAM, I had read over Mr. BELLICARD's OBSERVATIONS upon the ANTIQUITIES of HERCULANEUM. This city was dedicated to HERCULES, and ſeveral temples were there erected to him. Some of theſe have been laid open, and particularly deſcribed by the *Virtuoſi*, Antiquaries, and Architects, who have lately ſurveyed that famous ſpot of ground. I am not without hopes, that the temple and ſtatue of HERCULES, which I viſited in my ſleep, and which I have here faithfully repreſented in writing, may hereafter be diſcovered in HERCULANEUM.

the late defeat of the ONOCENTAURS. He received my compliments with his uſual modeſty, and then very politely turned the diſcourſe to my own concerns. Now, ſays he, you have examined into the ſtate of the MANUFACTURES, you have taken a view of the ROSICRUCIANS, you have attended the court of JUSTICE, you have viſited the temple of HEALTH, and you have ſurveyed the city of PALLANTIS, and know the preſent condition of this learned republic: it only remains, that you inform your ſelf of the religion of the PAPYROPOLITES. For, unleſs you give ſome account of the religion of a country, ſo diſtant from your own, where the people do not want underſtanding, and are nevertheleſs idolaters, even many of the moſt ſagacious among them, you muſt expect, that your travels will be deemed imperfect. As it happens, you have a preſent opportunity of ſupplying this eſſential article, and ſatisfying your own curioſity, without much trouble

or

or expence. For this is a feſtival of the God, whom theſe people pretend to worſhip in ſincerity and truth; eſpecially thoſe who are his immediate dependents, or who have already received, or are in expectation of receiving, ſignal marks of his favour. There are four days in the year, particularly conſecrated to him. Two of theſe days are called the GRAND FESTIVALS; the other two, *Feriæ minores*, or the LESSER FESTIVALS. This is one of the leſſer feſtivals. They are all diſtinguiſhed in the PAPYROPOLITAN calendar by large blue characters, as our feaſts and holydays are marked with red. The words of dedication are borrowed from the ROMAN calendar, HERCULI MAGNO CUSTODI. He is that HERCULES, who is ſtyled the God of riches; who is not only himſelf poſſeſſed of an immenſe treaſure, but is able in an inſtant, to give an increaſe of wealth to his votaries; and to make any of them as rich,

as the richeſt and moſt potent JEW in EUROPE or ASIA, without diminiſhing his own ſtore. The old * ROMANS, who knew his power, ſacrificed to him under this character: and from them, the PAPYROPOLITES pretend to have derived their God, as well as many of the ceremonies of their religious worſhip. Tho' in this, as in all other religions, are diverſe ſectaries; and ſome of the moſt learned men in the country are profeſſed ANTIHERCULEANS, or infidels; who have no more veneration for the PAPYROPOLITAN HERCULES, than

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* *O ſi urnam argenti Fors qua mihi monſtret, ut illi*
Theſauro invento, qui mercenarius agrum
Illum ipſum mercatus aravit, dives amico
HERCULE! Hor.

O ſi
Sub raſtro crepet argenti mihi ſeria, dextro
HERCULE! Perſ.

than they would have for a *Chineſe*, or *Indian* pagod. They alledge, that all the votaries of this deity are craftſmen, or enthuſiaſts, who are either bribed, or betrayed into the religion, which is here eſtabliſhed. And I am apt to believe, when you have ſufficiently contemplated the figure of the God, and the ceremonies of the day, you will rank your ſelf on the ſide of the ANTIHERCULEANS. While my noble companion was thus preparing me to comprehend the religion of the PAPYROPOLITES, we came to the temple of HERCULES. The temple was a Gothick building arched over. The walls were hung with tapeſtry, wrought in different compartments, repreſenting the labours of HERCULES. A portico, which leads to the temple, and built in the ſame taſte, I found to be one hundred and fifty paces long. Theſe ſtructures ſeemed to have an air of grandeur without any magnificence. The portico, as well as the temple, were ſo much crouded on account of the feſtival,

that

that we could not poſſibly have got in, if a principal officer belonging to the God, obſerving us to be ſtrangers, had not cauſed a lane to be made for us. The throne was raiſed about four feet above the floor, and was covered with cuſhions of crimſon velvet, fringed with gold. Four ſmall pilaſters, curiouſly wrought, which ſeemed to be a modern work, ſupported the canopy over the throne. The idol was a wooden ſtatue of HERCULES of a gigantick ſize, and twice as big, as the HERCULES *Farneſe*, or the ſtatue of HERCULES lately finiſhed by RYSBRACK. This idol was ſo contrived, and faſhioned by the help of wires and ſecret ſprings, that he could move his head, roll his eyes, open and ſhut his mouth. He ſeemed to have as much command of his arms, head, and legs, as any of his votaries; and could make what uſe of them he pleaſed, or his officers pleaſed, who behind the ſcenes directed all his motions. He was cloathed in a magnificent ROMAN habit.

habit. His *tunic* was of brocade, and his *toga*, or upper garment, of purple velvet, curiouſly embroidered with palm branches, as the ſymbol of his victories. He had a velvet cap, or bonnet on his head, with a large tuft of diamonds in the middle. His beard was of gold, and reached down to his waiſt. It was more curiouſly wrought, and of much greater value, than the golden beard of Æsculapius, of which that learned ſon of Apollo was robbed by Dionysius the tyrant of Syracuse. On the right hand of the idol was his club, and his lion's ſkin; and on the left a globe of the earth, of about twenty-four inches diameter. Before him, on a large ſquare table (I ſhould ſpeak more properly, if I called it a ſtage) which was covered with a rich *Perſian* carpet, were four heaps of ingots, piled up with art, and placed at an equal diſtance, ſo as to preſerve the ſymmetry of the table. Theſe ingots, as I judged, could not weigh leſs than two tuns of gold.

On

On each ſide of the table was a rank of grave perſons, richly habited, after the eaſtern faſhion, in robes of ſilk, or velvet of various colours. Their beards were of the length and ſize of thoſe, which are commonly worn by the *Vizirs*, and great officers of ſtate in the *Grand Seignior*'s court. Three, who ſtood neareſt the God, were adorned with black beards mixed with ſilver. At firſt ſight I took them to be RABBINS. But viewing them more attentively, I fancied, that two of them reſembled the SATIN SAGES, or INTENDANTS of the PAPER MILL, of whom I have related ſuch wonders. Their hands were folded on their breaſts, and their eyes were inceſſantly fixed on the wooden idol. Whilſt I was contemplating the mien and habit of theſe venerable gentlemen, and was conſidering how this vaſt wealth was to be diſpoſed of, I heard the ſound of a kettle-drum and trumpet, which continued about five minutes. As ſoon as this martial muſick ceaſed, the whole congrega-

tion

tion fell on their knees, and remained in that poſture, till the God had devoured all the gold on the table, and till a ſecond, third, and fourth courſe (each of the ſame quantity and weight of metal, as the firſt) were ſerved up, and cleared in the ſame manner. For this purpoſe he uſed both his hands, and turned the ingots down his throat ſo expeditiouſly, that he had finiſhed his meal, although it conſiſted of ſo many courſes, in leſs time, than an oſtrich could ſwallow ten ounces of iron. Between every courſe he drank about two gallons of *aurum potabile*, which was preſented to him by his cupbearer in an huge CHINA flagon. The people then riſing up, the kettle-drum and trumpet ſounded again. When his Godſhip taking up the globe of the earth, placed it very adroitly upon his right ſhoulder. This action was followed by an hum of applauſe from the whole aſſembly. Then one of the three ſages (whom I mentioned above to have been diſtinguiſhed from the reſt of

the God's attendants by their black beards intermixed with ſilver threads, or ſmall ſilver wires) after having made his obeiſance to the idol, advanced to the front of the ſtage, and addreſſed himſelf in a ſhort ſpeech to the congregation. He firſt recounted the labours of HERCULES in the ſtyle and manner of all the mythological writers, whether orators or poets. He demonſtrated, how ſerviceable he had been to the world in combating giants, deſtroying monſters, and ſcourging tyrants. He did not forget to celebrate his deification, and took particular notice, that this act had been performed with all the circumſtances of honour, and with the conſent and approbation of all the gods and goddeſſes, even of JUNO herſelf; who, altho' ſhe appeared to be his moſt inveterate enemy during his progreſs on earth, yet after his death was reconciled to his eminent virtues, and allowed him a ſeat in heaven. Then he charged his countrymen ſeriouſly to reflect, and ever remember with the moſt grate-

grateful hearts, what an happineſs it was to the PAPYROPOLITES, in preference to all other nations, to enjoy the preſence and protection of ſuch a powerful deity: to which alone was to be aſcribed the flouriſhing ſtate of their commerce, the temperature of their climate, the fertility of their ſoil, the courage of the men, the chaſtity of the women, and the liberty, peace and plenty poſſeſſed by all. Finally, he thanked the good people for their ample offerings and contributions, which encouraged his Godſhip to extend his influence, and enabled him to ſupport with chearfulneſs the weight of the globe, to preſerve it's œconomy, and prevent any diſorders, or deviations in the COPERNICAN ſyſtem. Having ſaid this he bleſſed the land, and diſmiſſed the congregation; whilſt the God attended, and ſupported by the proper officers, withdrew into his ſanctuary. The ſhouts and acclamations of the PAPYROPOLITES, as they departed out of the temple, teſtified their joy, and

the farce, or feſtival concluded with the ſame martial muſic, which we had heard before. I ſtayed, with my noble friend, behind all the reſt, to take a more exact view of the temple, and while we were walking round it, I aſked him ſuch queſtions, as were neceſſary for my better information I firſt deſired to know the quality of thoſe reverend perſons, who were ranked on each ſide of the table, or ſtage during the ſolemnity. Thoſe, ſaid he, with the black beards mixed with ſilver, are the three ARCH-PRIESTS, or LIEUTENANTS of HERCULES, They have the ſupreme direction of all affairs, both ſpiritual and temporal: they preſide in all the councils: they diſpoſe of all honours and employments: and the God himſelf can act nothing without their concurrence and approbation. The others, whom you obſerved to ſtand in the ſame rank, and next to the ARCH-PRIESTS, are the prieſts of the temple, and the God's domeſtic officers, to whom the care of his perſon is com-

commited. They are enjoined to attend daily on him, to waſh and paint him, as often as it may be neceſſary: they are particularly to take care, that he be not maimed, or worm-eaten; that neither rats, nor mice, nor any vermin defile his body, or make choice of the trunk for their habitation. They are to ſee, that the motion of his head be eaſy and graceful, that all his joints be pliable, that the wires and ſprings be kept very clean, and well oiled. They uſe on this occaſion the oil of roſes from the EAST INDIES, which gives ſuch a fragrancy to the image, and fills every place, where he has been, with ſuch a grateful perfume, as even excels AMBROSIAL odours: from whence not only the vulgar, but the moſt learned poets collect arguments to affirm his divinity: *Manſit* ODOR: *Poſſes ſcire fuiſſe deum.* In ſhort it is the duty of theſe great officers to be always ſure, that the whole machine be in good order and repair, ſo that on

any

any emergency the God may be ready to appear in public, and be fit for preſent uſe and action. They have moreover the cuſtody of his ſacred veſtments, and new dreſs him at ſtated times, particularly on every feſtival; always according to his high dignity, and the ſeaſon of the year. They are obliged to be vigilant, and conſtantly on their guard to prevent the evil deſigns of infidels, or of any ſacrilegious robbers, who may attempt to enter his ſanctuary by night, and pluck his golden beard, like thoſe other rogues, * who uſed formerly to ſcrape his golden thigh in his temple at ROME. Theſe prieſts have aſſumed the ſame titles, which were anciently given to the prieſts of HERCULES. They

* *Hæc ibi ſi non ſunt, minor extat ſacrilegus, qui Radat inaurati femur* HERCULIS. Juvenal. Sat. 13

They are called * POTITII and PINARII, and they could not borrow, or invent more proper appellations. The inhabitants, however, always call them LONG-BEARDS; becauſe their beards, which are artificial and of a great length, as you muſt have remarked, are their chief ornaments, by which they are diſtinguiſhed from the inferior prieſts and magiſtrates; who, in the ſame manner, as all the other natives, are commanded by the laws to be cloſe ſhaved. Their ſtations are opulent, as well as honourable: for they have large ſalaries annexed to their employments, to which they are raiſed, like the CHINESE MAN-

* ——————*Primuſque* POTITIUS *auctor*,
Et domus HERCULEI *cuſtos* PINARIA *ſacri*. Virgil.
If the reader will pleaſe to conſult the commentators on this paſſage of VIRGIL, he will learn the hiſtory of the POTITII and PINARII, and the excellent qualities, from which their names were derived.

MANDARINS, by their merit only. But then their merit is limited to a ſingle point. There is no enquiry or examination concerning their literature, their morals, or their ſocial virtues. But every candidate for one of theſe high offices, which is to bring him near the perſon of the God, muſt have given ſignal proofs of his affection and attachment to the ARCHPRIESTS, and of his orthodoxy and zeal for the eſtabliſhed religion. Proſelytes, indeed, from any other religion are received, and rewarded, and ſometimes employed, if they are perſons of figure and condition. But I have remarked, that they are as little eſteemed, as the RENEGADES among the TURKS, and never truſted with any poſt of power. When the LIEUTENANTS of HERCULES, and the POTITII and PINARII meet in a grand council, or a general ſynod, the PAPYROPOLITES tremble. For the decrees of the ſynod are always oppreſſive, and

and ſometimes very ſanguinary. There are many among them, eſpecially the RENEGADES, who thirſt for the blood of their fellow citizens; which, however, they always ſhed under the ſhew and colour of religion; imputing their own malevolence and impieties to the God, whom they worſhip. They pretend, he is grievouſly offended, and is not to be appeaſed but by an extraordinary act of devotion, by grand and ſolemn proceſſions, and human victims. On theſe occaſions they revive the barbarous rites of the DRUIDS. They ſeize a certain number of the inhabitants (generally men of the beſt families) whom they ſacrifice with great ceremony, but with as little concern, as if they were ſlaughtering an ox, or a goat. In truth this is only a more political method of proſcribing their enemies, by ſanctifying theſe horrid acts of cruelty, in order to prevent the complaints and remonſtrances of the people.

On the laſt grand feſtival of HERCULES, I beheld with tears a captive brought to the altar, who had more real virtue, than any of thoſe, who condemned him. This unhappy victim died with ſo much reſolution and compoſure of mind, as to raiſe the compaſſion of all, who were ſpectators of the bloody ſcene, except the LONG-BEARDS only; who, when they put on their beards and other enſigns of office, ſeem to diveſt themſelves of all humanity. How could it enter into the heart of man to conceive, that, by ſacrificing ſome eminent and beautiful part of his own ſpecies, he could pleaſe his maker? Were RAPHAEL now living, what would he think of us, if to do him honour we were to burn his CARTOONS? And would not that excellent ſtatuary, who formed the VENUS of MEDICIS, believe all the FLORENTINES to be mad, if in order to celebrate his praiſe, they were to diſfigure, or deſtroy that inimitable piece of art

art and workmanſhip? I will make no more reflections at preſent on this barbarous cuſtom: But, that you may better comprehend the form of government, as well as the religion, which is here eſtabliſhed, it will be neceſſary to ſay ſomething more of the three ARCHPRIESTS, to whom the idol has delegated his whole power. They were born with ſuperior talents, which have been improved by the beſt education. They are the wiſeſt legiſlators, the moſt prudent counſellors, the moſt upright judges, the moſt eloquent orators, and the moſt dexterous negotiators, that ever exiſted in any age or country ſince the deluge. Their ſkill in military and maritime affairs is not to be equalled; and the greateſt generals, and moſt experienced admirals in the PAPYROPOLITAN dominions are proud to receive their inſtructions from theſe eminent ſages. But they are chiefly renowned for their politicks: This is an

exquiſite art of their own invention, by which they are able to govern the empire of the world with as little trouble, as is required to rule their own families. Such is the character, which is given of the ARCH-PRIESTS by their favourites and dependents, and particularly by the whole college of the ROSICRUCIANS. But they have not the ſame reputation with other conſiderable ſocieties. A great majority of the orthodox HERCULEANS, and even ſome of their own clients and followers are very ſparing of theſe vain and extravagant commendations; altho', out of a principle of gratitude, they always expreſs a due reſpect for their perſons. But would you hear the reverſe of this pompous character? Examine their merit by the judgment of an ANTIHERCULEAN. He will deny, they have any talents, which ought to place them above the level of the meaneſt citizens. He will tell you, that in all the ſchemes, which they form themſelves, or which

which are offered to them by others, they never weigh the conveniences and inconveniences: that they never decide any affair of importance with candor or wiſdom, and conſequently they can never attain any real glory or applauſe. He will tell you, that the religion, over which they preſide, is the worſt kind of ſuperſtition and idolatry: that their intereſt is always oppoſite to the public welfare: and, that their political ſcience, of which their ſycophants and dependents boaſt ſo much, is wholly applied to maintain their power, and conſiſts in corrupting every thing, that is good, and in bribing an indolent and infatuated people with their own money. When my noble conductor had given me this account of the ARCH-PRIESTS, and whilſt I was looking on the tapeſtry, with which the walls of the temple were adorned in honour of the day, one of the POTITII, obſerving me to be a ſtranger, whom

whom he had never ſeen before, aſked me, How I liked the ſolemnity. I anſwered frankly (for we ſeldom diſſemble in our dreams) that I had often been aſtoniſhed in remarking the force and prejudice of education, and, that a whole people ſhould catch ſuch a ſpirit of enthuſiaſm, as to be wrought into a belief of the greateſt abſurdities, in contradiction to the evidence of all their ſenſes. I do not wonder, ſaid I, that many parts of the earth in the days of ignorance and ſuperſtition have worſhipped gods, which were made by the hands of men. But in this enlightened age, and in a country, where the liberal arts and ſciences are profeſſed, and ſo well cultivated, to believe, that a piece of wood, or ſtone, can be endued with ſelf motion, like * VULCAN's golden waiting-maids

* I might likewiſe have mentioned VULCAN's golden TRIPODS or JOINT STOOLS, which, as well as his golden WOMEN, were *automatous*, and inſtinct with ſpirit,

maids in HOMER, and not only perform the functions of a rational creature, but even claim the powers and attributes of a God, is a deplorable degree of madneſs. Madneſs! replied the prieſt with great indignation. *Why thinkeſt thou not that he is a God? Seeſt thou not, how he eateth and drinketh?* I told him, that the ſame queſtions had been aſked, about three thouſand years ago, concerning the † ſame HERCULES, tho' he went then by another name, was made of better ſtuff, and was content with more natural food, and a leſs ſumptuous and expenſive banquet: that the wonderful performance, however, which in thoſe days was aſcribed to him had been eaſily detected, and found to be a trick of his

prieſts,

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rit, always obedient to their maſter's call, and running from one place to another, as he was pleaſed to require their attendance. HOMER. ILIAD. B. 15.

† HERCULES was worſhipped by the BABYLONIANS and INDIANS. They called him BEL, or BELUS. His ſtatue in BABYLON was of braſs.

prieſts, who for ſuch an high crime and groſs impoſition on the prince and people were capitally puniſhed: that the miracles of this day I conceived to be as bungling, a piece of work, as the other; and if I were permitted to ſearch the temple, I would ſoon diſcover the trap-door and the ſecret repoſitory of thoſe heaps of treaſure, together with all the *aurum potabile*, which had been tunnelled into the wooden trunk, or (to ſpeak more reverently) which had been ſwallowed by their God. I put the prieſt in mind of ſome, much more wonderful, acts of the ſame nature, which were recorded by hiſtorians, and had been performed by mere mortals, without any ſupernatural aſſiſtance. Amongſt others I mentioned the * giant in RABELAIS, who ſwal-

* This giant, called WIDENOSTRILS, notwithſtanding his quick digeſtion of ſuch a quantity of wood, ſails, braſs, and iron, was choaked with a lump of freſh butter, which he eat by the advice of his phyſicians.

ſwallowed wind-mills, which were his daily food: And for want of which, at the times of his uſual meal, he ſwallowed all the ſkillets, kettles, frying-pans, dripping-pans, and all the braſs and iron pots in the land. And then, in honour of my countrymen, I extolled the ingenuity and abilities of thoſe artiſts, who can eat fire, and by taking in a ſufficient quantity of that element both liquid and ſolid, will make as hearty a meal, as an hungry GERMAN, when he has a large diſh of ſour grouts ſet before him: A moſt aſtoniſhing deed! and ſuch as their God could not attempt without endangering his ſacred perſon. I added, that I had formerly known an eminent puppet-maſter, who could have furniſhed them with a more neat and elegant compoſition of wood and wire, and better fitted for their purpoſe: For ‡ POWEL, which was

‡ POWEL, the puppet-maſter, flouriſhed in the reign of queen ANNE. He has been celebrated by BICKERSTAFF.

the name of this ingenious mechanic, would have given the image ſpeech, as well as motion and action: And further, that I was acquainted with a famous ‖ HARLEQUIN, now living (for his marvellous feats ſurnamed the SORCERER) who could change himſelf into a lion, or an oſtrich, or enter into a quart bottle, as eaſily, as one of thoſe powerful GENIES, of whom ſuch wonders are related in the ARABIAN and PERSIAN tales: that this man's art and invention would have been very uſeful to them in the conſtruction of their HERCULES; but eſpecially in the contrivance and management of the ſcenery, and a due diſpoſition of the religious ceremonies, which he would have embelliſhed, and ſanctified by ſuch a ſeries of legerdemain miracles, as might perhaps have deceived a wiſer people, than

‖ HARLEQUIN SORCERER flouriſhed in the reign of king GEORGE the ſecond.

than the PAPYROPOLITES. As to his God-ſhip's bearing the globe of the earth upon his ſhoulders, I ſuppoſed, (as I told the prieſt) that this was performed in imitation of the GRECIAN HERCULES, who, to manifeſt to the world his prodigious ſtrength, undertook to relieve ATLAS, and ſupport the weight of the heavens. But, as they could not but be ſenſible, this was a fable invented to ſignify, that * ATLAS was a great proficient in aſtronomy, and HERCULES had ſome knowledge in the ſame ſcience, I conſidered this particular ceremony, as a very abſurd and childiſh action. For who could not do the ſame thing with as much eaſe, as a baker can take up his empty baſket, or a ſchool-boy carry his paper-kite at his back? The prieſt grew

* ATLAS was a king of MAURITANIA. He was a great aſtronomer. Some hiſtorians give him the honour of inventing the ſphere: tho' others, with more reaſon, aſcribe this invention to ARCHIMEDES.

angry, and replied, that he did not think it decent in a ſtranger, as I was, to turn the moſt ſacred myſteries of their religion into ridicule: that, whatever injurious opinion I might conceive of their HERCULES, they acknowledged him to be the tutelar God of their country, and the ſame HERCULES, the ſon of JUPITER, whoſe labours had made him immortal: that, what had been juſt now tranſacted in the temple, was not prieſt-craft, or any deceit or illuſion, as I had inſinuated, but a ſuper-natural act of power, worthy the deity of the place: that, in caſe I were permitted to ſearch the vaults of the temple, and all the receſſes of the ſanctuary (a liberty, which is only allowed by their conſtitution to the ARCH-PRIESTS) he aſſured me upon his honour, that I ſhould not find any part of the gold, that had been offered to the God that day; nor would one grain of it ever be ſeen again in the land of the PAPYROPOLITES. Here I interrupted the prieſt, by aſking him, whether

whether this was not a tacit proof, that their God was a counterfeit; ſince he was unendowed with a greatneſs of mind, and the nobleſt and moſt ſhining qualities of the ancient HERCULES. For the latter had as much generoſity, as courage: He rewarded the virtuous, as often as he relieved the oppreſſed; and he deteſted the rich and the covetous, as much, as he deſpiſed the coward and the knave. * When he was received into heaven, and congratulated by all the gods on his deification, he very politely returned them thanks, and complimented every perſon, except PLUTUS, the ſon of FORTUNE. When JUPITER aſked him the reaſon, why he refuſed to

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* *Cælo receptus propter virtutem* HERCULES,
Quum gratulantes perſalutâſſet deos,
Veniente PLUTO, *qui* FORTUNÆ *eſt filius,*
Avertit oculos: cauſam quæſivit PATER:
Odi, inquit, illum, quia malis amicus eſt,
Simulque objecto cuncta corrumpit lucro. PHÆDR.

to ſalute PLUTUS: Becauſe, ſays HERCULES, he is a friend to knaves and villains, and employs his great wealth to corrupt mankind. Hence I infer, that the God of the PAPYROPOLITES, who loves gold ſo well as to eat it, and, tho' he muſt now be poſſeſſed of many tuns of that metal, yet is ſo ſordid, as to make no uſe of it, at leaſt never to uſe it for any good or laudable purpoſe, may be PLUTUS, but cannot poſſibly be the benevolent, the magnanimous, the bountiful GRECIAN, or ROMAN HERCULES. I then condemned, in very ſtrong terms, the barbarous cuſtom of ſacrificing their fellow-citizens on the altar of HERCULES. This I alledged to be another argument againſt the genuineneſs and divinity of their God. For the ſon of JUPITER and ALCMENA abhorred ſuch cruel immolations; and it was for theſe crimes he put † BUSIRIS to death; although the altars of

† *Ergo ego focdantem* PEREGRINO *templa cruore*
BUSIRIN

of that tyrant were not polluted by the blood of his own ſubjects. The prieſt ſeemed at firſt a little puzzled how to anſwer my objections. At length he made me this reply: All things are ſubject to change; and neither gods or men are the ſame now, as they were two or three thouſand years ago. Our HERCULES is genuine. But when we imported him, or, to ſpeak with more politeneſs and reſpect, when we invited him into this country, we covenanted to furniſh him, on every one of his feſtivals, with a certain quantity and weight of gold; ſince we were informed, this was become his preſent taſte, or rather it was the taſte of his youth, now revived, when all other paſſions have ſubſided, with a double force in his old age. In return, we promiſed to content ourſelves with his preſence, and the honour and protection of his

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BUSIRIN *domui?* OVID. MET.

Aut illandati neſcit BUSIRIDIS *aras?* VIRGIL.

BUSIRIS was a king of EGYPT.

his *great name*. For his *name* it ſelf will fight: and we judge it to be a better ſecurity to our ſtate and religion, than a legion of Knights of the Rosy-Cross, or even a numerous and well diſciplin'd ſtanding army. I have ſaid, that even in his youth the love of money was his predominant paſſion: And you cannot be ignorant of this circumſtance in his character, if you are converſant in your own hiſtories. For, when he was an Egyptian, or a Tyrian, long before he made himſelf known either to the Greeks, or Romans, he acquired great riches by a ſecret trade, which he carried on in your country; and he was then the wealthieſt hero, as he is now the wealthieſt God upon earth.* Conſult one of your

* The learned Dr. Stukely in his Stonehenge has judiciouſly collected all the paſſages, which are to be met with in ancient authors, concerning the Tyrian Hercules. The Doctor makes it evidently appear, that Hercules was a great merchant and navigator, and the firſt

your learned antiquarians, who has faithfully related the chief adventures of the TYRIAN HERCULES, and ſhewed, how greatly your iſland, in the firſt ages of the world, was obliged to him. He will inform you, why our HERCULES, in his youth, was ſo fond of gold, and what excellent uſe he made of it; who in the * ſame golden cup, or veſſel, out of which he drank, ſailed over the great ocean. This is an exploit, which, you will readily allow, is not to be equalled by the invention, or art of man, and ſurpaſſes

firſt, who imported lead and tin from the CASSITERIDES, or BRITISH Iſlands, into his own Country. He ſuppoſes the TYRIAN HERCULES to have lived about the time of the patriarch ABRAHAM.

* This particular circumſtance, or the voyage of HERCULES in his golden cup, Dr. STUKELY quotes from APOLLODORUS; and at the ſame time produces many other authorities to corroborate APOLLODORUS's teſtimony, and prove the certainty of this marvellous fact.

all human underſtanding. As to the apologue of PHÆDRUS, to which you refer me, 'tis an elegant compoſition, like the reſt of that author's fables, and contains a good moral. But 'tis ridiculous to urge it, as an hiſtorical fact. PLUTUS, who has been well deſcribed by one of your own poets, is of the rank and number of the infernal deities, and hath never been permitted to aſcend into heaven. Our HERCULES could not therefore have any converſation with him in that place. How the quantity and weight of gold, which has this day been offered up to our God, is digeſted, or otherwiſe diſpoſed of, is one of the *arcana imperii*, which I am not at liberty to diſcloſe, or explain, except to ſuch perſons only, who have been initiated, after ſeven years of probation, in our ſacred myſteries. * If I were to enquire, what is become of that

* I did not find myſelf capable of objecting any thing of weight to this expoſtulation. The dead wealth belonging

that immenſe treaſure, and thoſe invaluable jewels, which from time to time have been offered to the LADY, whom ſome of your doctors place above all other deities, and ſtyle (by what authority I know not) the QUEEN of Heaven; tho', I am aſſured, ſhe is not made of better ſtuff, than our HERCULES; ſhould not I very juſtly be reprimanded for my impertinent curioſity, and be told, that ſuch a ſacred myſtery was not to be unfolded to a pagan prieſt? You improperly ridicule, as a childiſh trick, one of our moſt eſſential ceremonies, I mean, that dexterity, with which the God takes up the globe of the earth, and places it on his ſhoulders: Since by this objection you prove yourſelf

longing to the holy houſe of LORETTO, and the many tuns of gold, which are buried in the vaults of HERCULES, the collections of *avarice*, *craft* and *ſuperſtition*, are a diſhonour to the poſſeſſors, and uſeleſs to mankind.

to be little converſant in the learning of the EGYPTIANS. For this is an action merely ſymbolical, and denotes, that without the influence and ſupport of this powerful divinity, the juſt balance of the globe cannot be maintained, nor the government of the earth duly and equably adminiſtred. You are ſenſible, that the preſent potentates of the earth are continually ſtruggling for dominion, and endeavouring to rend from one another ſuch tracts of land, as are contiguous to their own poſſeſſions, or will increaſe their power and revenues. Now they are all ſo perſwaded of the great and admirable qualities of our HERCULES, that they never reject his mediation, or refuſe to pay obedience to his commands: For his commands are always the deciſions of equity and wiſdom, and leave in us an equal impreſſion of the goodneſs of his heart, and the ſolidity of his judgment. I muſt next aſſure you,

that

that you are egregiouſly miſtaken, if you imagine, that our God, who is ſo wonderful in his works, is unendowed with ſpeech. He is formed of * DODONÆAN oak, which, you know, has not only the power of ſpeech, but the gift of prophecy. His voice is harmonious, his pronounciation eaſy, and he talks with great fluentneſs and volubility, when he is alone. For he thinks it beneath his dignity to talk to any one, but himſelf; unleſs on one of his grand feſtivals, when he delivers his oracles, and publickly exhorts his people to be devout and obedient, to make their offerings with chearfulneſs, and thereby merit his favour and protection. At theſe ſeaſons he appears in his greateſt glory, and all the majeſty of the God is then diſplayed. I wiſh, it were your

* DODONA was a wood, or foreſt in EPIRUS. The oaks in that foreſt were not only vocal, but delivered oracles.

your happineſs to behold him in this attitude, and to hear one of his divine exhortations. By this means your mind would be ſo enlarged, and edified, that you would probably become as ſincere and orthodox an HERCULEAN, as the moſt zealous of the God's domeſtics, or any of us, who ſerve at his altar. I will conclude with a full anſwer to your objection concerning our human ſacrifices. Theſe ſacrifices are occaſional and very rare; ſcarce demanded more than once in five, or ten years. And then the victims, which we have offered, have been ANTIHERCULEANS, convicted of blaſphemy, or ſacrilege; or ſome others, who have been ſuſpected of conſpiring againſt the eſtabliſhed religion. But permit me to aſk you two, or three queſtions. Have not ſacrifices of this kind been allowed in all ages, to avert the anger of the Gods, or to preſerve their favour? Did not

not the the great king AGAMEMNON conſent to give up his daughter for this purpoſe? And was not a better man than AGAMEMNON juſt ready to ſacrifice his beloved ſon with his own hands, if he had not been happily prevented by the ſame authority, which appointed the victim? How many great and good men among the GREEKS and ROMANS have devoted themſelves to propitiate their Gods, and to ſerve their country? Was not this a religious cuſtom inviolably obſerved both by your BRITISH and SAXON anceſtors? And did not the latter uſually offer up to their God WODEN the faireſt and beſt-born of their captives, and frequently preſent him with their own ſons and daughters? To deſcend from antiquity to our own times: Does not the religion, which you profeſs, require, and authorize human ſacrifices? What elſe are your perſecutions, your maſſacres, your martyrdoms, your *autos de fé?* Is not every tribunal of the *Inquiſition* an altar conſecrated

ſecrated by the blood of your fellow-citizens only? In a word, have not your prieſts and your princes half unpeopled both the old world and the new, by ſacrificing * many millions of the human ſpecies, without diſtinction of ſex or age, urging, to excuſe their cruelties, the laws of their religion and the commands of their God, by which they are bound to extirpate heretics and unbelievers?

But to open myſelf to you with great freedom, and diſcloſe my real opinion, I have never ſincerely aſſented to this article of our religion, nor ever attended theſe dreadful ſolemnities without reluctancy. If my advice, or interpoſition could prevail, the altars of our Hercules ſhould never be ſtained by the blood of his own people; and even the meaneſt of the

* One of their own biſhops acknowledges, that the Spaniards put to death in America fifteen millions of the natives; other writers ſay, forty millions.

the ANTIHERCULEANS ſhould be ſpared, and pardoned. And therefore I am truly concerned, that, with regard to theſe men, we have extended the ſeverity of the JEWISH laws; and do not only puniſh the children for the crimes of their parents to the *third* and *fourth*, but even to the *twentieth* generation. The ANTIHERCULEANS are, indeed, a numerous ſect: They are profeſſed enemies to our holy religion: They ridicule our moſt ſacred myſteries: They daily blaſpheme our God: They cenſure the conduct of his prieſts with great acrimony; and ſometimes, over their cups, they grow tumultuous, and proceed to threatnings. But there is no danger to be apprehended from them: They are not formed for great enterprizes: They have little judgment, and leſs courage: And, which is our principal ſecurity, they have no manner of confidence in one another. So that 'tis in our power to create ſuſpicions and jealouſies amongſt them, as often as we find it expedient, and ſuitable

to our intereſt, and the purpoſes of our adminiſtration. If we obſerve an ANTIHERCULEAN to be a man of ſingular merit, and to be univerſally eſteemed, we need only invent ſome idle ſtory to his diſadvantage *. The ANTIHERCULEANS immediately ſwallow it: They ſeem to be pleaſed with it: They propagate

* This character of the ANTIHERCULEANS is not unapplicable to a certain ſet of politicians amongſt us, who ſeem to bear a greater hatred to their friends, than to their enemies, and whom I always conſider as the moſt malevolent beings, and the worſt kind of SPIES and INFORMERS. For my part, I ſhould think it leſs infamous to keep company with parſon Blaco, than with parſon T——; or Dr. —— or Mr. —— of OXFORD. T—— rides once a week to BATH, and the other two travel once a day round the UNIVERSITY, on purpoſe to defame ſome worthy man of their own party. May we not boldly pronounce theſe wretches, according to the ſyſtem of COCCEIUS, to be animated by the ſouls of brutes; who thus deform ſocial life, and act diametrically oppoſite to all the principles of truth and honour, of which they make ſuch a pompous profeſſion?—Compare this character with what is ſaid hereafter of the citizens of PALLANTIS.

pagate it in all places with equal induſtry and bitterneſs: And, in a few days, they are able, much to their ſatisfaction, to blacken the faireſt and brighteſt character in their whole community. Further: They are ſo addicted to their pleaſures and diverſions, and ſo ſolicitous to maintain their pretious perſons, their horſes, and their dogs, in good plight, that they leave no room for any other ſpeculations, or allow themſelves leiſure to ſtudy either men, or books. I could mention ſome points of the greateſt importance, and many favourable opportunities of ſerving their cauſe, which the ANTEHERCULEANS have loſt, becauſe they they would not loſe a dinner.

Here the COUNT interpoſed in order to put an end to our diſpute, and made this anſwer to the prieſt of HERCULES: When I hear you condemn the cuſtom of ſacrificing your fellow citizens on the altars of your God, I reverence your piety and judgment: At the ſame time, I own, your apology for theſe barbarous rites

is colourable, and your recriminations are, in ſome meaſure, juſtly founded. It muſt be confeſſed, that the lords and governors of the earth, eſpecially the great eccleſiaſticks, are not more deſirous of deſtroying their enemies, than they are of oppreſſing their own ſubjects. They ſtile themſelves the vicegerents and miniſters of God, but their ambition, or what is falſly called their glory, prompts them to commit ſuch a ſeries of crimes and miſchiefs, as ſufficiently demonſtrate, that their authority is not derived from heaven. You have been miſinformed, and therefore judge very injuriouſly concerning the laws and precepts of our religion. We have no right, even the greateſt of us, to commit the barbarities you mention. And we can not be guilty of a more heinous offence againſt the ſupreme Being, than to murder one another. For the religion of JESUS is the religion of meekneſs and charity, of mercy and peace. As to the ceremony of taking up the globe of the earth,

I ac-

I acknowledge, you have given a clear and diſtinct anſwer to what my friend hath objected. There are many actions of HOMER's Gods, which muſt neceſſarily appear capricious and fantaſtical to every reader, who does not comprehend the moral of the author's fable: and moſt *Hieroglyphicks* are objects of laughter and ridicule, until they are ſufficiently explained, and then we look on them with complacency and veneration. There is, however, one of your ceremonies, which, give me leave to ſay, I cannot but condemn; and therefore I wiſh it were expunged out of your ritual, and aboliſhed by a decree of a general council. Such an act, in my judgment, would do great honour to all, who are of the houſhold of HERCULES, or attached to him by their inclinations or employments; and be no ſmall proof or teſt of his divinity. The prieſt expreſſed his impatience to know, what the COUNT was about to propoſe. I propoſe, ſaid

ſaid he, that your God ſhould content himſelf with the treaſure, which has been provided for him by the craft, or magic of Monceca, and ſhould be obliged, for the future, to remit thoſe immenſe offerings or contributions, which are demanded from the people on each of his feſtivals, which are always raiſed, and collected by violence and oppreſſion, and if they be continued many years longer, muſt impoveriſh and enſlave your country. Inſtead of theſe golden oblations, revive that ſimple and primitive cuſtom of offering incenſe, milk and cakes, or the firſt fruits of your flocks and gardens. This is more agreeable to your ancient theology, and ought to be more acceptable to a God, who profeſſes himſelf to be a tutelary Being, and a conſtant friend to mankind. In truth, if I might have the honour to adviſe you, your decree ſhould not be limited to the point I have mentioned: But this laudable conceſſion and act of generoſity ſhould be carried

ried higher. Even the money, which is annually created by MONCECA and his operators, ſhould be applied to a nobler purpoſe, *viz.* To reward the virtues, and relieve the miſeries of your people. Let me add, That the ROMAN HERCULES was the protector of the MUSES, and their houſe, for that reaſon, was placed near his temple. Theſe excellent ladies have always retained a grateful ſenſe of his favours. To extend his fame, they feigned the JUDICIUM HERCULIS: They ſung his labours in all languages: In a word, † to them he is wholly

† This is not an unſeaſonable hint to our lords and governors. If the princes of EUROPE had the ſame advantages of a ſevere education, by which the CHINESE emperors are formed, they would know, that their fame and characters did not depend on the voice of their courtiers, but on their own *virtues*, on the *love* of their people, and more particularly on their *encouragement* of the LIBERAL ARTS and SCIENCES. They may aſ-

ſume

wholly obliged for his immortality. But is he not bound both by his honour and his duty to protect them? They are his nearest relations: they derive their parentage from heaven, and JUPITER was their father, as well as his. Let him therefore preserve their friendship, if he would preserve the glory of his name, and the reputation of his divinity. By this means, whether he be considered as a TYRIAN, or an EGYPTIAN, a GREEK, or a ROMAN, whether he be made of wood or stone, of brass or plaster, he will be able to establish a *Theocracy*, which can never be

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sume what titles they please, while they are living; and call themselves KINGS, EMPERORS, or GODS. But, when they are dead, they will only be distinguished by their good actions. The COBLER of WOODSTOCK, who rejected the bribe, which was offered him by the D. of ***, will be placed in an higher class by the suffrages of posterity, than either of the Kings of —— or ——

be ſhaken; which muſt neceſſarily be the delight of the PAPYROPOLITES, and the envy of all their neighbours: whilſt the decrees of your ſynod, which are ſo burdenſome to the whole land, will be no longer ſuſpected of weakneſs and corruption; but be received as the counſels of wiſdom, and the oracles of juſtice and truth. All your people will immediately feel the ſalutary effects of ſuch a glorious change. The ANTIHERCULEANS will need no other conviction to become your proſelytes; and you will probably reduce all your ſectaries to an uniformity in religion. You may even expect, that the learned republic of PALLANTIS will then erect a temple to your HERCULES, or aſſign him a ſeat and ſhrine in one of the temples of PALLAS. And can a greater honour be confer'd on him, than to aſſociate him with that Goddeſs!

* But, if contrary to my expectation, your HERCULES ſhould be diſſatisfied with the alteration of his diet, and ſtill retain his inſa-

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* COVETOUSNESS, in my opinion, is well defined by thoſe philoſophers, who inſtead of a *vice*, call it an INCURABLE MADNESS. All other characters have been ſtretched beyond nature and truth by our comic writers. But the character of a COVETOUS man has never yet been fairly repreſented, or ſufficiently expoſed either in hiſtory or fable. Many examples have fallen within my own obſervation, which far exceed the EUCLIO of PLAUTUS, L'AVARE of MOLIERE, and the MISER of SHADWELL. *Creſcit amor nummi, quantum ipſa pecunia*, is a maxim, which may juſtly be applied to ninety-nine rich men out of an hundred. I know a perſon in high office, who is worth half a million. He ſets a greater value on a ſhilling *now*, than he did, when one hundred pounds was his whole fortune. I know another of the ſame ſtamp, who never parts with half a crown, but with a trembling hand; who will turn pale, and not

inſatiable appetite for gold, (which in a *man*, whether he be a prince, or a peaſant, is always the ſign of a very little and a very baſe mind, and generally indicates a cruel diſpoſition) you may then be aſſured, there is no divinity about him, nor any celeſtial matter in his frame and conſtitution. In this caſe it is to be hoped, that his moſt zealous votaries will quit their old opinions, and that magnificent and expenſive devotion, in which an habit of ſuperſtition has ſo long engaged them. And, if the God in his wrath

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not be able to recover himſelf in an hour, if you happen to break a glaſs, the loſs of which may be repaired for ſix pence. My Lady * * * walking with her children in ——— park, one of her little boys picked up a muſhroom, and preſented it to his mother, as a great curioſity, which he had never ſeen before. The next day ſhe received an order, by which ſhe was forbid to walk again in that park, BECAUSE SHE AND HER CHILDREN STOLE THE MUSHROOMS.

ſhould deſert the land, you need not apprehend any ill conſequences from his abdication. You may immediately ſupply yourſelves, and furniſh your temple, out of the old ROMAN CALENDAR, or HESIOD'S THEOGONY, with ten or a dozen deities of the firſt order and quality *(majorum gentium)* who will not require for the maintenance of their perſons, and the ſupport of their dignity, together with the whole expence of duly celebrating their reſpective feſtivals, a tenth part of the treaſure, which has been this day conſumed to gratify the PRIDE, and AVARICE of one IDOL.

HOLD! Hold! ſaid the prieſt (interrupting my noble friend) I cannot ſuffer you to proceed in this ſtyle. If your advice be good, 'tis very unſeaſonable; and any ſcheme, which might be formed in conſequence of it, would prove abortive. If we were to conſult both the calendars of GREECE and ROME, or

or examine all the catalogues of Gods, which are extant, and to whom divine honours are paid in the ſeveral regions of the world, we ſhould not find one, amongſt them all, ſo well diſpoſed, as our HERCULES, to grant us an unlimited authority; or ſo ready to confirm any political ſyſtem, which our ARCHPRIESTS might invent to eſtabliſh, and perpetuate their government. In return, nothing is required from us, but to provide for him his quarterly ſubſiſtence: whilſt we enjoy peace and plenty, and are able to furniſh ourſelves with all the pleaſures and diverſions, which are proper to ſolace our bodies, or entertain our minds. As to the people, we could not take a more impolitic ſtep, than to relieve them by the means you mention. There is, at this juncture, a general inclination to *ſerve*. Even thoſe, who are the leaſt enſlaved, ſuch as the great nobility, and the knights of the ROSY-CROSS, never oppoſe any meaſures of ſubjection and dependence. And all perſons of a

lower

lower degree, ſuch as hunters, traders, huſbandmen and mechanics, we conſider as beaſts of burden, who only act by inſtinct, and are created for the ſole uſe and pleaſure of their ſuperiors. In truth, if we were now to grant the PAPYROPOLITES the ſame liberty, which was enjoyed by the old ROMANS in the moſt flouriſhing ſtate of their republic, there would not be found a ſufficient ſtock of virtue to ſuſtain it. The grandeur of our government would immediately be changed into the baſeſt condition, and all our affairs, which are at preſent ſo prudently adminiſtered, would run into anarchy and confuſion.

YOU ſeem to inſiſt much on the obligation, which our God is under to protect the MUSES. 'Tis true, they formerly celebrated his praiſes: they deſcribed his victories: they related his travels, and they ſung his *labours* in all languages: But at length they juſtly forfeited his favour: when, in his old age, they imputed

puted to him an action altogether unworthy of the great hero of mankind. For they attired him in a female habit, made him change his club and his lion's skin for a spindle and distaff, and then set him to spin amongst the waiting women of dame OMPHALE *. They did worse. They pretended (and they published this account to the world) that he died mad. You talk of their being his nearest relations: But this is by no means a clear case. Our HERCULES had *two* fathers; and I am in doubt † whether the MUSES had *one*.

At

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* *Qui minus, quàm* HERCULES *servivit* OMPHALE?
TER. EUNUCH.

OVID, with his usual wit and pleasantry, gives us a particular account of this great Hero's affair with OMPHALE. But the story, as the poet tells it, does no dishonour to HERCULES. The whole ridicule, or disgrace, falls upon poor FAUNUS. OVID. FAST.

† Some of the ancient poets suppose the MUSES to have been the daughters of JUPITER and MNEMOSYNE: Other

At leaſt, it hath never been agreed by the mythological writers, who their father was. But I muſt declare frankly to you, that, as our affairs are at preſent circumſtanced, any connexion with the MUSES would be unprofitable to us. If we were to purchaſe from them an HYMN, or an ODE, into which they had infuſed all the ſpirit of poetry, abounding with the praiſes of our God, and interſperſed with ſignal compliments on our wiſe and happy adminiſtration, it would have no good effect on the ANTIHERCULEANS; and we want no encomiums to recommend us to our friends and dependents. Further: All works of genius, which are intended to promote and cultivate

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Other writers affirm, they were the daughters of COELUS and TERRA. VARRO, with more probability, deduces their origin from three eminent ſtatuaries: Who, according to their fancy, made nine female ſtatues, all of exquiſite workmanſhip; which were purchaſed by the citizens of SYCION, and placed in the temple of APOLLO, and called the MUSES.

tivate the liberal arts and ſciences, are never ſuffered to come within the walls of this temple. They can afford no entertainment to a God, who knows all things. And therefore, from the time he was a TYRIAN trader to this day, he never read ten pages in any book of any kind, except in his own Accompt-Book, and in the Catalogue of his treaſures; which are certainly the moſt *valuable* compoſitions in our parts of the world.

WHAT you intimate concerning the converſion of the ANTIHERCULEANS, proceeds from your ignorance of our preſent ſituation, and the myſterious part of our religion and ſyſtem of government. Although it may ſeem a paradox, yet I aſſure you, that a total converſion of thoſe infidels, and an uniformity in our religious worſhip, which, in other countries, might be eſteemed a ſingular benefit, would be the certain means of diſſolving our conſtitution, and of introducing

a plurality of Gods, as you raſhly propoſed. I dare not explain myſelf further on this head.

You imagine, if your ſcheme were purſued, that the republic of PALLANTIS would conſecrate a temple to our HERCULES, or at leaſt admit him under the ſame roof with PALLAS. But this aſſociation, inſtead of doing him honour, would debaſe his majeſty, and diſgrace his prieſts. For the prudiſh counſels of PALLAS, which ſhe calls the voice of reaſon and truth, are inconſiſtent with the ſage maxims of our hierarchy. Beſides this proud republic is near its diſſolution. The liberty and chief privileges, which her citizens formerly enjoyed, we have taken away: And our ONOCENTAURS have made ſuch a progreſs, that they are now in poſſeſſion of half the city. A new war has been lately proclaimed. Our army is well provided with every thing, and we have reinforced it with a body of freſh troops. We have been ſo bountiful, as to beſtow

ſtow a new largeſs on our ſoldiers, and have promiſed every man a much greater reward, if we obtain a compleat victory. This has ſo encouraged the ONOCENTAURS, and they now expreſs ſuch a noble ardor, that, notwithſtanding they have been defeated in two or three ſkirmiſhes, we have ſent them poſitive orders to fight. And the next general engagement will probably decide the fate of the PALLADIAN republic. In the mean time our emiſſaries are at work in all places, and deſerters come over to us daily. Even thoſe republicans, who continue moſt firm to their old principles and religion, are nevertheleſs * divided into ſeveral factions, and

* DIVIDE, ET IMPERA, is a political maxim, which ſeldom fails, where there is room to apply it. The VENETIANS have practiſed this rule with great ſucceſs on their ſubjects in the TERRA FIRMA. And the GENOESE, who have lately found the method of ſowing a diviſion among the malecontents in CORSICA, will ſoon be

hate one another very ſincerely. Apply to them the character, which I have given you of the ANTIHERCULEANS. For, altho' the citizens of PALLANTIS are poets, orators, and philoſophers, mathematicians, and metaphyſicians, and claim an hundred other learned titles, yet they have little human prudence, and, by reaſon of a narrow and confined education, very little knowledge of the world. So that, by the artifices of our ſpies, we can perſwade them into a belief of the greateſt abſurdities. I have ſeen an old citizen of PALLANTIS, who is a man of great veracity and honour, who hath ſerved his republic near half a century with inviolable attachment and fidelity, having never once ſwerved from his old principles, nor in any inſtance deſerted the

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be able to reduce that iſland to their obedience, and, probably, upon their own terms. 'Tis certain, they have done more by this means in ſix months, than they were able to effect by two auxiliary armies in twenty years.

the cauſe of his friends, his religion, or his country. By this means he was become popular: The young citizens expreſſed their eſteem for him on all occaſions; and in many other parts of the PAPYRAPOLITAN dominions he had received diſtinguiſhing marks of reſpect. His character we thought proper to leſſen, and undermine. We had reaſon for our reſentment. The man had frequently inſulted us. And he was not to be purchaſed by any offers we could make him. We therefore ordered our ſpies (who are very numerous, and paſs for the moſt zealous votaries of PALLAS) to ſpread a report *, That the old

* I perceive, every day, the good effects of the Act of Parliament, which baniſhed out of our country ſorcerers, wizards, and witches, with all their trains of Goblins and Fairies, and ſuffered no more to remain among us, than are neceſſary to appear now and then on the ſtage for our diverſion; who can do no miſchief, after the curtain is dropt.

old honeſt PALLADIAN was become a wizard; that he beſtrided his cane every night, as boys ride on their hobby-horſes; and, after pronouncing ſome uncouth magical words, he was carried thro' the air to an aſſembly of GOBLINS and FAIRIES, who had promiſed to create him a PROFESSOR, and ſettle on him a very large ſalary out of the mines of POTOSI. This tale, as ridiculous as it may appear to you, gained credit: And the envy and malice of ſome of the old citizens, co-operating with the crafty inſinuations of our ſpies, propagated the ſlander. So that this worthy PALLADIAN was in half an hour deprived of all the merit, which by a ſteady and uniform conduct, and by all his great ſervices he had been

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DURING my reſidence in the city of PALLANTIS, nothing happened to convince me, that the inhabitants had any faith in witchcraft. But malevolent ſpirits will induſtriouſly propagate a ſtory, which is deſigned to blaſt a worthy man's reputation, although they are aſſured, that no part of it is poſſible to be true.

been heaping up for fifty years. I will tell you one ſtory more. There was a citizen of diſtinction, a gentleman who had as much honour and integrity, as could be found within the walls of PALLANTIS, a polite ſcholar, an amiable companion, a generous friend, whoſe virtue had been put to a ſevere tryal in a very critical juncture, and was found to be proof againſt all the attacks of power and corruption; who had done an hundred good offices to his fellow citizens, and beſtowed no inconſiderable part of his fortune on the republic. This excellent patriot was cenſured, calumniated, condemned. And what do you think was the only article of his accuſation? *He made a preſent of a* LITTLE HORSE TO A LITTLE MAN! However, before I conclude this head, let me do juſtice to our enemies. I do not aſcribe this weakneſs, or miſanthropy, to the whole body of the PALLADIANS. I am ſenſible, that ſome of their citizens are ſuch excellent men, that 'tis ſcarce poſſible to add any thing

thing to their merit. They know how to make a right uſe of their philoſophy, and properly to apply the learning, which they have acquired. Their ſpeech and actions are agreeable: Their judgment is penetrating; and they are neither to be duped by our emiſſaries, nor deceived by their own companions. They are backward to believe any ill of their friends, and they condemn no man unheard. In a word, their virtue is firm, their morals are pure, their inclinations are noble, their ſouls are open, and the *motto* over their gates (which I would adopt, if I were not an HERCULEAN) is, LIBERTY and FRIENDSHIP*----Thus I have given you an impartial deſcription

* THIS prieſt, in his whole converſation, diſcovered great candor and humanity. And, tho' he was obliged to defend their ſuperſtition, and all the corrupt meaſures of the PAPYROPOLITAN THEOCRACY, by which he probably roſe to wealth and grandeur, yet he could not

deſcription of the PALLADIANS: And, if you have reſided any time in their city, you muſt acknowledge my character to be juſt. But, how it happens, that ſuch extremes ſhould be found amongſt men, who have been educated under the ſame governors, have been inſpired with the ſame principles, have profeſſed the the ſame cauſe, and have acted upon the ſame general plan, is a diſquiſition, which I muſt leave to more able philoſophers, than I am*.

not help expreſſing his eſteem for all thoſe, who acted upon good principles, and were endowed with the ſocial virtues; for thoſe eſpecially, who were lovers of their country, and aſſertors of the public liberty. For my part, I muſt always acknowledge my great obligations to this Gentleman, who did not only facilitate my retreat out of the PAPYROPOLITAN dominions, when I was in imminent danger, but furniſhed me with a paſſport, which did me honour, as it certified the truth of my whole narration.

* THE prieſt was not then acquainted with the new ſyſtem revealed by COCCEIUS. 'Tis very probable, that the

I cannot forbear, however, to make one inference in favour of our houſehold, *viz.* That we are ſufficiently juſtified in baniſhing LEARNING from all our diſtricts. It may perhaps ſerve to refine our vices, but by the effects which it hath produced in the city of PALLANTIS, we perceive, that it contributes very little towards the maintenance, or improvement of the ſocial virtues.

I HAVE now done; and perhaps I have been too prolix in my reply. But I was willing to convince you of the folly and danger of attempting any innovations in our preſent eſtabliſhment. A bare propoſal of this kind is capital. And if one of our ARCHPRIESTS, or any of their ſpies, had overheard your diſcourſe, you and your companion would have been immediately ſeized

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the blanks in the original letter to ARTEMIDORUS were filled up with the names of thoſe PALLADIAN miſanthropiſts, whom the prieſt has here deſcribed.

ed, and reſerved for the next grand ſacrifice. As I engaged you in this converſation, I think myſelf obliged, by the laws of hoſpitality, to ſee you *both* in a place of ſafety. Follow me therefore, and I will conduct you by the ſhorteſt way out of our dominions; and to impreſs a mark of veracity on your travels, you ſhall paſs out at the HORN-GATE: A favour which has ſeldom been granted to foreigners of the greateſt diſtinction, and is never allowed to any of our own people. Having ſaid this, he led us to the ſouth ſide of the temple, from thence thro' a long cloiſter. This cloiſter opened into a ſquare, which I judged to be twice as large, as LINCOLNS-INN-FIELDS. All the houſes, which ſeemed to be very ſpacious, and had large court-yards before them, were inhabited by the prieſts and miniſters of HERCULES. In the middle of the ſquare was an heap of magnificent ruins. Among the reſt I remarked ſome pillars of CORINTHIAN

braſs, and many of EGYPTIAN marble of exquiſite workmanſhip. And on ſome of the pillars were engraved many GREEK and LATIN inſcriptions, all in capitals, the words running into one another: which was a certain proof of their antiquity. I would fain have ſtayed here long enough to have copied theſe inſcriptions. But this, it ſeems, was forbidden by the laws of the country. The prieſt informed us, as we walked on, that theſe ruins were part of the temple of LIBERTY; that a few years ago this Goddeſs had been ſo outrageouſly inſulted by ſome of the domeſtics of HERCULES, that ſhe quitted her ſtation, and left the land: that, ever ſince her removal, the temple had been ſhut up; and, as it was going to decay, the ARCHPRIESTS had ordered it to be pulled down, and the materials (after all the inſcriptions ſhall have been eraſed) to be employed in building a ſpacious banqueting houſe, where, for the future, the feſtivals of HERCULES

are

are to be celebrated. Here I expreſſed the utmoſt concern, that the ruins, which I had beheld, were the ruins of the temple of LIBERTY; and I lamented the unhappy fate of the PAPYROPOLITES, ſince they had been deſerted by a Goddeſs, whoſe preſence chears, and invigorates every thing about her, and whoſe influence is not inferior to the genial heat of the ſun. The prieſt replied, that, as their nation was entirely governed by money, LIBERTY could have no other influence in their country than to create a ſchiſm, and endanger the ſtate: and, that the ſame reaſons, which induced them to baniſh the MUSES, prevailed more forcibly againſt their paying divine honours to this Goddeſs. I acknowledge however, added he, that ſhe is a moſt friendly being, and the moſt amiable of all the deities, whether male or female, who compoſe the court and houſehold of JOVE. Wherefore, I hope, ſince ſhe has been obliged to quit our land, ſhe will retreat into yours,

and

and there meet with ſuch an honourable reception from your countrymen, as may determine her to eſtabliſh her throne and empire in the Iſland of GREAT BRITAIN for ever. This polite compliment quite ſilenced me, and I did not think it decent to make any more reflexions on this ſubject.--We were now out of the ſquare, and were got into a beautiful grove, laid out in a great variety of pleaſant walks. We purſued our way thro' the middle walk, which was the broadeſt of all, near half an hour, and then we turned on the right hand into a ſerpentine alley, or rather a labyrinth: for, I am ſure, I could never have found my way back again without a clue. After half an hour more we came to the end of our journey. But, by reaſon of the height of the trees, and the many ſhort and intricate windings and turnings, we were not above five or ſix yards diſtant from the HORN-GATE, when we had the firſt ſight of it. Here we obſerved, that the

grove,

grove, which we had paſſed thorough, was ſurrounded by a ſtone wall at leaſt thirty feet high. The HORN-GATE was of the ſame height as the wall, and of a proportionable breadth. It ſeemed to have been the work of a moſt ſkilful artiſt, and was ſo admirably poliſhed, that it was as ſmooth and tranſparent, as glaſs. The prieſt with a ſmall ebony ſtaff, tipt with gold, gently touched the gate; when it immediately flew open. He then bid us, Adieu! * and we paſſed out. But how great

* HOMER and VIRGIL have agreed, that the viſion is true, and the adventures are real, when the DREAMER is permitted to go out at the HORN-GATE But if he be conſtrained to paſs thro' the GATE of IVORY, he may then be aſſured, that his DREAMS are falſe and deluſive, and wrought by his imagination. Conſult the 19th book of the ODYSSEUS, v. 562, and read the verſes at the end of the 6th book of the ÆNEID, *Sunt geminæ* SOMNI *portæ*, &c. But I am not entirely ſatisfied with the reaſons, which the commentators have aſſigned for allowing this preheminence to the GATE of HORN.

great was my ſurprize, when I perceived the ſcene to be totally changed! My noble companion diſappeared, and I found myſelf on the banks of the THAMES, in a meadow, which lies over againſt RICHMOND. Here was a ſmall boat, ſhaped like a SEVERN curricle, to which ſix large ſwans were harneſſed. I ſtept into the boat, and was immediately drawn down the river with the ſame rapidity, with which the * *Ganzas* of GONSALES flew with him thro' the air. I landed at WHITE-

* The GANZAS are birds of paſſage. They are a kind of large ſwans. They come, at certain ſeaſons, from the MOON to the Iſland of St. HELENS, and return before the end of the year. GONSALES contrived a machine, to which he harneſſed four and twenty of theſe birds, and by that means was in twelve or fourteen days conveyed to the MOON. This is a ſafer carriage, and a more expeditious manner of travelling to the LUNAR ORB, than any of thoſe methods, which have been propoſed by our learned countryman Biſhop WILKINS.

WHITEHALL. Before I could look round, my ſwans were ſailed up the river, and my boat was out of ſight. I walked from the water ſide full of contemplation, and ruminating on my adventures. I paſſed thro' the HORSE-GUARDS into St. JAMES'S PARK; from thence into SPRING-GARDEN, and thro' the MEWS and DUKE'S-COURT, into St. MARTIN'S church-yard. Here I was accoſted by a friend, who had been dead ſome years. He ſtopt me near the ſpot (as well as I remember) where he was buried. I was not ſurprized, or diſturbed by his appearance: For he neither talked, or looked like a ghoſt. His voice was agreeable: His complexion ruddy: His countenance chearful, and his eyes ſeemed to ſparkle with the joy of meeting an old acquaintance. I ſo far forgot myſelf, that I attempted to embrace him; and I was not ſenſible of my error, until I perceived, that I caught nothing in my arms, but air. This gentle ſpirit, who, whilſt he was living, was

a facetious and inſtructive companion, enquired kindly into the ſtate of my affairs. I gave him a detail of my travels, and of all that had happened to me in the dominions of the PAPYROPOLITES. I made particular mention of COCCEIUS's epiſtle, and confeſſed, I was delighted with this new philoſophy. He told me, that COCCEIUS was now one of his intimate friends: That they were always together: That his doctrine was true, and his marks certain. But methinks, ſays he, there is no need of a new revelation, eſpecially in this iſland, to diſtinguiſh thoſe perſons, who are of the brute ſpecies. What other judgment can you form of L----of ----of ----, who have raiſed ſuch immenſe fortunes by the plunder of the public, the widow, and the orphan? Or by what appellations will you deſcribe thoſe p------s, who have created miniſterial eſtates out of the revenues of the c-----, that is, out of the fund appropriated to the ſervice of God,

and

and, by his revealed will, appointed to feed the hungry, and cloath the naked? Would it not be an indignity to human nature to rank theſe creatures in the claſs of MEN? As to the common people, they diſcover their brutality on all occaſions: Their whole deſign is to prey upon one another, *Torva leæna lupum ſequitur, lupus ipſe capellam:* By night they ſteal, they rob, they murder; and by day they receive bribes with both hands, and without any ſhame or remorſe ſell their wives, their children, their country and themſelves. In truth, you are in the ſame degenerate ſtate and ſituation, in which LIVY, when he wrote that elegant preface to his Hiſtory, deſcribed his countrymen. "You can neither bear your vices, nor endure a remedy." For the remedy muſt be ſharp and ſtrong; and to make it effectual, there muſt be a total change of manners, as well as meaſures: And whether you have either courage or inclination to attempt ſuch a change, or fortitude of mind ſufficient to

ſupport it, I am in great doubt. You are ſhortly to have a new parliament. If a majority of worthy men ſhould appear in St. STEPHEN'S CHAPEL, they might do much towards a reformation. They might immediately ſtop that ſource of corruption, from which moſt of your evils flow: They might prevent the wealth and honour of your nation from being ſacrificed to a foreign intereſt, which has been the ſole cauſe of that increaſe and load of debts, under which you now labour. Should it ever be your happineſs to behold a body of ſuch legiſlators, influenced by ſuch a public ſpirit; honeſt COCCEIUS would certainly commucicate to the world a new ſyſtem. He would exalt human nature: He would diſcover a divine cognation in theſe great ſouls: He would pronounce the BRITISH ſenate to be an aſſembly of Gods. But if the ſame men, and the ſame principles---Here my friend was interrupted, and I was ſuddenly awaked by the loyal

loyal bells, which hung over our heads, and had begun an early peal in honour of the day. For, as ſoon as I was up, and had conſulted my almanack, I found, it was a Royal Birth-day.

POSTSCRIPT.

I HAVE certainly diſcovered a new country, and I have given a faithful and exact deſcription of it, as likewiſe of the * government, the cuſtoms, man-

 ners,

---

* As to the PAPYROPOLITAN government, I cannot ſay, I have been able to define it properly, or to give my reader a juſt idea of it. Sometimes it ſeemed to be a DUUMVIRATE, and ſometimes a TRIUMVIRATE. Sometimes it was repreſented to me as an ARISTOCRACY; at other times it was declared to be an OLIGARCHY; and, in my laſt ſtage, it appeared to be a THEOCRACY. I ſhould probably deſcribe it in the beſt manner,

ners, laws and religion of the inhabitants. But I do not, on this account, claim any great merit, nor expect any reward. For I muſt acknowledge, that I have travelled without fatigue or expence: I have not been ſenſible of the change of climate: I have not ſuffered the inconveniences of hunger or thirſt, of heat or cold: I have been in no perils either by land, or by water: And I have met with few inſults from the barbarians, through whoſe territories I paſſed. Once, indeed, ſome dirt was

---

manner, if I were to affirm, it was compoſed of theſe ſeveral ſpecies blended together; and to impute to this ill mixture the ſervility of the grandees, whether prieſts or laymen, the immorality and licentiouſneſs of the populace, and the univerſal corruption of all orders and degrees of men in that country.

was thrown on me by the ONOCENTAURS: but it did not ſtick; and I found my clothes unſoiled the next morning. But there is a ſtronger reaſon, why I dare not boaſt of my travels, and which I lament, as my ſingular misfortune. If the Parliament of GREAT BRITAIN ſhould incline to add the region of the PAPYROPOLITES to the BRITISH Empire, or to ſend a colony thither, and ſhould require me to conduct their fleets and armies, I could not be of any ſervice in ſuch a grand expedition. For, at preſent, I have no idea of the ſituation of this country (which nevertheleſs I have ſo accurately ſurveyed) nor do I know in what place of the globe I ought to look for it. It may be a part of the great continent of NEW HOLLAND, or it may be an iſland in the PACIFIC OCEAN, or the very iſland which Captain

RODNEY

RODNEY (if I rightly remember the gentleman's name) was lately commiſſioned to ſearch out. At preſent I can only be certain, what country it is *not*. It is not PLATO's Republic, nor SIR THOMAS MORE's UTOPIA, nor GULLIVER's BROBDINGNAG, nor his land of the HOUYHNHNMS.

A LEARNED RABBI, who correſponds in all parts of the world, and to whom, for that reaſon, I communicated theſe memoirs, aſſures me, that the PAPYROPOLITES are a nation of *uncircumciſed* PHILISTINES: that their dominions, although they be not marked in any globe or map, are very exactly deſcribed in the TALMUD, with all the great towns, villas, temples, rivers, lakes, foreſts, *&c:* that, if I were a B. or could prevail on myſelf

myſelf to turn JEW, he would point out this country to me, and the road to it; but he was not at liberty to acquaint me with ſuch an important ſecret on any other conditions. We have, ſaid he, an ancient prophecy, by which we are aſſured that we ſhall ſpeedily acquire the ſovereignty of this land (where we already bear the chief ſway) and then by gathering together all the ISRAELITES, who are at preſent diſperſed over the whole earth, we ſhall once more be able to compoſe a warlike and formidable nation. If our agents had not been very injudicious, ſometimes too raſh, and ſometimes too cautious, ſometimes as bold as lions, and ſometimes frightened by their own ſhadows, this prophecy would have been fulfilled before this day.---As I could not comply with the RABBI's terms, and thought the alternative, which he pro-

poſed, very abſurd, I went from him much diſſatisfied, and fully reſolved, if ever I ſhould be able to make another viſit to the PAPYROPOLITES, to acquaint them with this pretended prophecy, and the ſecret machinations of the JEWS.

Having thus failed in my firſt attempt, I determined to ſeek out a ROSICRUCIAN. I knew, there were many of this tribe formerly in ENGLAND: And I imagined, if I could find out one, he would ſatisfy all my enquiries. For the ROSICRUCIANS, like the JESUITS, are acquainted with the exact ſtate of their affairs, and maintain a regular correſpondence with their brethren. After a diligent ſearch, I diſcovered a knight of this appellation near ST. PAUL'S. He is moreover a ſtudent in phyſic, a philomath, and an almanack-maker. I applied to him: I acquainted him

him with my buſineſs. He read my memoirs, and then aſſured me with great gravity, that the land of the PAPYROPOLITES is a temperate iſland in one of the SATELLITES of JUPITER: that he had juſt finiſhed a perfect map of that ſecondary planet, which had never been attempted by any other hand, and had laid down this PAPYROPOLITAN country in its proper corner and latitude. Here I aſked him, by what means he correſponded with the inhabitants of this planet, and how he had been able to make a map of a world, which was ſcarce diſcoverable by our beſt teleſcopes. He anſwered, that he managed his correſpondence by the aſſiſtance of SYLPHS and GNOMES, which are little ſpirits, wholly ſubſervient to the order of ROSICRUCIANS, and employed by them, as their ca-

binet couriers: that theſe ſpirits are very faithful, diligent and active, and paſs from planet to planet in leſs time, than the beams of the ſun ſhoot themſelves down on our globe, and almoſt as quick, as *thought*: that they acquaint him daily with the ſtate and condition of his brethren, in whatever world they may happen to reſide: that, by their information, he hath acquired ſuch a perfect knowledge of this little orb, that he hath been able to finiſh a more exact map of it, than any geographer hath yet publiſhed of the earth. He then ſaid, (making ſtrange grimaces, and diſtorting his face in ſuch a manner, that whilſt he was ſpeaking to me, he ſeemed to be laughing at himſelf) I had been unjuſt to the ROSICRUCIANS in delivering ſuch a character of them: and, that he hoped, I would expunge, or recant

cant every thing I had reported to their diſadvantage. He put me in mind, and he quoted the firſt chapter of JOB for his authority, that, wherever there is an aſſembly of ſaints (and ſuch his brethren of the ROSY-CROSS are to be eſteemed) SATAN *will come among them.* He acknowledged, that in the college of the ROSICRUCIANS all the vices, I mentioned, *viz. hypocriſy*, *pride*, *avarice*, and *ambition*, are always to be found: but as theſe are ſins of the DEVIL, they ought to be entirely charged to his account. He added, that the ROSICRUCIANS, when they are firſt elected into the order, abound with virtues of all kinds, and are generally overſtocked with learning: But, before they can be confirmed, and take their titles, they muſt ſuffer themſelves to be put into a limbec of a particular ſhape, but contrived

trived to receive them very commodiously. Here they remain three days, until all their virtues, and sometimes a great quantity of their learning, are distilled into small vials, which are then hermetically sealed, and delivered into the hands of the INTENDANTS of the PAPER MILL, or the ARCH-PRIESTS of HERCULES; who never permit these vials to be afterwards unsealed, or opened, or any part of their contents to be returned to the original proprietors, unless upon very extraordinary occasions, and when it may be for the service of the state.----I was ill edified by this discourse (which was drawled out into the length of a sermon, tho' I have abridged it in a few lines) and as little pleased with my ROSICRUCIAN, as with my RABBI, and therefore I made my

my bow, and left him without replying one word.

AND now, after duly weighing every thing, I think it will be my beſt method to addreſs myſelf to our ROYAL SOCIETY. There are many members of that learned body, who have meaſured the terreſtrial globe to an inch, and have made great advances towards a diſcovery of the longitude: And, as there are moreover ſome among them, who are the moſt ſagacious antiquarians in the world, this PAPYROPOLITAN region cannot poſſibly be unknown to them: although it may perhaps lie hid in all our maps, under an AFRICAN *Lion*, or a *Sea Monſter*, or, what I moſtly ſuſpect, under *another name*. As for my part, I am ſo true an ENGLISHMAN, and entertain ſuch patriotic ſentiments,

timents, that, if this great SOCIETY, or the SOCIETY of ANTIQUARIANS, or any other eminent mathematicians, philoſophers, or divines, ſhall be able to determine the place of the globe, which is inhabited by the PAPYROPOLITES, I am very willing to cede, in due form of law, all the rights, claims, privileges, and emoluments, to which I may be entitled, as a firſt diſcoverer, and content my ſelf with the honour of preferring the public utility to my private intereſt.

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O

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P

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Q

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R

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S

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ARCH

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T

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V

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W

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WRITER *of these* MEMOIRS, *or the* DREAMER. *The reasons why he keeps himself concealed. p.* 8. *Inserts in his* MEMOIRS *no fictitious visions. p.* 9. *Would not think life worth his care, if it were not for the pleasure, which his sleep affords him. p.* 15. *Apprehends some danger from the interpreters of* DREAMS *p.* 18. *Is threatened by a Gypsy. p.* 26. *Applies himself to a learned Counsel. p.* 27. *Obtains from* MNEMOSYNE *the*

the faculty of remembring his DREAMS. *p.* 36. *A black patch is fixed on his forehead by the Comic Muſe. p.* 37. *He takes a view of the* PAPER MILL. *p.* 54. *to p.* 59. *Is permitted to ſee the operation of tranſmuting paper into gold. p.* 62. *Promiſes to make honourable mention of the operator. p.* 64. *Viſits the College of the* ROSICRUCIANS. *p.* 65. *Enters the Temple of* MERCURY. *p.* 73. *His converſation with a young Advocate.* 75. *to p.* 90. *He viſits the Temple of* HEALTH. *p.* 91. *Is civilly received, and well inſtructed by the prieſts belonging to that Goddeſs. p.* 92. *to p.* 110. *Enters* PALLANTIS, *or the city of* PALLAS. *p.* 111. *Is made acquainted with the hiſtory and preſent ſtate of that learned republic. p.* 112. *to p,* 152. *Is admitted into the Temple of* HERCULES. *p.* 157. *And inſtructed in the religion of the* PAPYROPOLITES *by his noble companion; and likewiſe informed of the great power of the* ARCH-PRIESTS *and* PRIESTS *of* HERCULES. *p.* 164 *to* 173. *Hath a long conference with one of the* HERCULEAN PRIESTS. *p.* 175. *to* 195. *Is conducted ſafely out of the* PAPYROPOLITAN *dominions at the* HORN-GATE. *p.* 223. *Greatly ſurpriſed to find himſelf in* ENGLAND *on the banks of the* THAMES. *p.* 224. *Is conveyed down the river in a very extraordinary manner, and lands at* WHITEHALL. *p.* 225. *His meeting and conference with an* APPARITION. *p.* 226. *He is awaked by St.*

MARTIN's *bells. p.* 228. *Is unable to trace the road to the land of the* PAPYROPOLITES, *or to find, in what part of the globe that country is ſituated, altho' he hath travelled over it. p.* 231. *Conſults a learned* RABBI. *p.* 232. *Conſults an* ENGLISH ROSICRUCIAN. *p.* 234. *But receives no ſatisfaction. p,* 238. *Determines to addreſs himſelf to the* ROYAL SOCIETY. *p.* 239. *Gives a ſignal proof of his diſintereſtedneſs and public ſpirit. p.* 240.

ERRATA.

Page 49. l. 8. *For* bartered for, *read,* changed into.

Page 69. l. 2. *After,* enlightened age, *read,* and in our own country.

Page 86. l. 14. *For* thouſand words, *read,* thouſand lines.

For Page 133, *read,* Page 233.

The LITERAL ERRORS the READER will be pleaſed to correct with his pen.

FINIS.

ADVERTISEMENT,

BY THE

BOOKSELLER.

WHILST I was folding the laſt ſheets of this book, an eminent MATHEMATICIAN, *who is well ſkilled in judicial aſtrology, came into my ſhop, and, obſerving I was about to publiſh ſomething new, he aſked the common queſtions, What was the* WORK? *Who was the* AUTHOR? *&c. I anſwered, It was no* WORK, *but a* DREAM: *and as to the* AUTHOR, *or* DREAMER, *he was as little known to me, as the* EMPEROR *of the moon; that the* MANUSCRIPT *had been put into my hands by a dwarfiſh old man, whom I ſince recollected to have ſeen in* DRURY-LANE, *in the train of* OBERON, *the king of the* FAIRIES. *The learned* PROFESSOR *took up the ſheets, which were ſcarce, containing*

containing the TEMPLE *of* HERCULES. *He read them with attention, and ſeemed to be extreamly pleaſed, aſſuring me, it was a very loyal and truly proteſtant* DREAM; *of which he offered to give me a* SOLUTION, *or* INTERPRETATION. *I thanked him for ſuch a ſingular favour. Upon which he ſat down, and wrote what follows; which I hope, will be no leſs acceptable to the* AUTHOR, *(altho' in his Introduction he ſeems to doubt the abilities and good intentions of all* INTERPRETERS) *than to every reader, who hath a real regard for our happy conſtitution in church and ſtate.*

HERCULES is the POPE; and the TEMPLE of HERCULES the COURT of ROME.

The PRIESTS and DOMESTICKS of HERCULES, who ſurround the throne, and are called LONG-BEARDS, are the CARDINALS and PRELATES belonging to that court.

Theſe

Thoſe THREE, who are called the ARCH-PRIESTS, and have BLACK BEARDS mixed with SILVER, are the POPE's NEPHEWS. And by the POWER ſaid to be delegated to them, muſt be underſtood the TYRANNY of the PAPAL NEPOTISM, which has been ſo juſtly complained of in all ages.

The GREAT QUANTITY of GOLD, offered to the GOD, and devoured by him on his feſtivals, are the HEAVY TAXES, which are impoſed, and levied in the ECCLESIASTICAL STATE, and by which means that fine Country is at preſent ſo thinly peopled.

The ANTIHERCULEANS are LUTHERANS, CALVINISTS, and PROTESTANTS of all denominations.

The MARTIAL MUSICK is the DRUM ECCLESIASTIC.

By

By the HUMAN SACRIFICES, which are offered on the ALTAR of HERCULES, the CRUELTIES of the INQUISITION are plainly ſignified, and deſcribed.

The GLOBE of the EARTH on the ſhoulders of HERCULES, denotes the UNIVERSAL SOVEREIGNTY, the POWER of making and unmaking KINGS, and the SUPREME DIRECTION of all human affairs, which his HOLINESS claims.

By the ADORATION paid to the IMAGE of HERCULES, muſt be underſtood that IMPLICIT OBEDIENCE, and PROFOUND REVERENCE, which is paid to the SOVEREIGN PONTIFF, as likewiſe to his BULLS and DECREES, by all zealous and ſincere catholics.

It is ſaid, that the very NAME of HERCULES will FIGHT, and is more powerful than

than a LEGION of ROSICRUCIANS, or a GREAT ARMY. This is a figurative expreſſion, by which is ſignified the POPE's INFALLIBILITY, and the FORCE and VIRTUE of his EXCOMMUNICATIONS, FULMINATIONS, &c.

By the ſecret TRADE, which HERCULES is ſaid to have carried on formerly in the BRITISH ISLANDS, is meant the ANNUAL SUM, which the POPES drew from this country before the REFORMATION.

And the SAILING of HERCULES over the great Ocean in his GOLDEN CUP is intended, as I conceive, to ridicule the POPISH miracles, eſpecially thoſe fabulous relations, which are ſet forth in the LIVES of the SAINTS, and in the book called the GOLDEN LEGEND.

The CONVERSATION with the PRIEST of HERCULES, is a ſhort DISPUTE or DEBATE between a PAPIST and a PROTESTANT.

The ADVICE given by the COUNT, in the cloſe of this work, to DISCONTINUE the OFFERINGS of that immenſe quantity of GOLD, is a particular HINT to the POPE's ſubjects to SHAKE OFF their LOAD of TAXES, and a general EXHORTATION to other POPISH countries to ABROGATE his SUPREMACY, and extend the good effects of the REFORMATION.

It is ſaid, *pag.* 207, That HERCULES was obliged to change his CLUB and his LION's SKIN for a SPINDLE and DISTAFF, and to SPIN among the waiting maids of OMPHALE. This is placing the POPE in that ridiculous attitude, in which he ought to appear, when he ſuffers himſelf to be governed by a WOMAN. The hiſtory of DONNA OLYMPIA is well known, who during the reign of one of the POPES in the laſt century, made CARDINALS and BISHOPS, and diſpoſed of all employments eccleſiaſtical and civil.

It is ſaid in the ſame page, that HERCULES had TWO FATHERS, *viz.* JUPITER and AMPHITRYO. By this nothing more is ſignified, than that every POPE, immediately after his election, aſſumes a NEW NAME.

WORKS of GENIUS are never ſuffered to come within the TEMPLE of HERCULES, and his PRIESTS have no connexion with the MUSES. *pag.* 208. 209. By this we muſt underſtand the TYRANNY of the INQUISITORS, who will not allow any BOOKS of POLITE LITERATURE or TRUE PHILOSOPHY to be PRINTED or IMPORTED into the countries, where they govern, as in SPAIN and PORTUGAL. By this may likewiſe be meant the ENDEAVOURS, which are uſed by the POPISH PRIESTS, in all countries, even where the INQUISITION hath never been received, to keep the people in a PROFOUND IGNORANCE.

The GATE of HORN, or the GATE of TRUTH may very properly ſignifie the REFORMATION; or in a more limited ſenſe the CHURCH of ENGLAND.

The RUINS of the TEMPLE of LIBERTY denote the DEPSOTISM of the POPE: Or, without a metaphor, they may ſignifie the RUINOUS CONDITION of the ECCLESIASTICAL STATE, and the LANDS of St. PETER's PATRIMONY, which by reaſon of the ſeverity of the Government lie UNCULTIVATED.

This part of the DREAM, called the TEMPLE of HERCULES, ſeems to have been inſpired by the beſt public principle, and contains an uſeful ſatire, which muſt be obvious to every reader, againſt IMAGE-WORSHIP, and the adoration of IDOLS. Is it not aſtoniſhing, that the moſt conſiderable, and perhaps the moſt civilized nations in the world, the CHINESE and JAPANESE, ſhould continue to erect magnificent temples, and maintain

maintain an army of prieſts in honour of a BLOCK of *wood* or *marble?* But 'tis more aſtoniſhing ſtill, that this ſuperſtition ſhould have infected the purity of the CHRISTIAN worſhip.

I was ſo much delighted with this EXPOSITION, *that I deſired the learned* PROFESSOR *to read the whole book, and interpret all the other parts or chapters. He was ſo kind as to comply with my requeſt. He took the book with him, and brought me the next morning the following* INTERPRETATION.

The PAPER MILL is the OFFICE or OFFICES in ROME, from whence the POPE's BULLS, BRIEFS, INDULGENCES, DISPENSATIONS, and PARDONS are iſſued, which produce yearly ſuch an immenſe ſum, and in ſo eaſy a manner, that it may properly be called a quick TRANSMUTATION of PAPER into GOLD. I find in the GAZETEER of *Oct.* 3, 1753, that during the reign of JOHN V. the late

late King of PORTUGAL, an hundred millions of Cruſados (eleven milions ſterling) were remitted to ROME, to purchaſe this ſort of PAPER.

The BAND of FOUR HUNDRED, are the numerous tribe of AUDITORS, SECRETARIES, CLERKS, *&c.* belonging to the Court of ROME, who are continually employed in drawing up, and diſpatching the INSTRUMENTS abovementioned. They are ſaid to be DEPRIVED OF THEIR MEMORY, becauſe they are obliged to be SECRET, and to REMEMBER NOTHING, which hath paſſed in their reſpective OFFICES.

The COLLEGE of ROSICRUCIANS are the MONKS, who have departed from the rules of their primitive inſtitution, and among whom are to be found all the VICES, which the DREAMER hath imputed to them. Some of them are called HOMINES PLUMBEI, to denote their WANT of LEARNING. On which

which account, as well as for their VICES, they have been ſeverely expoſed by ERASMUS, and other excellent wits of their own communion.

The TEMPLE of MERCURY, and the TEMPLE of HEALTH, ſeem to contain ſome very juſt remarks on the GREAT ABUSES, which have crept into the learned profeſſions of LAW and PHYSIC. The ſatire is levelled againſt the polity of thoſe great cities in EUROPE, where theſe ABUSES are tolerated.

By the CITY of PALLAS, and the PALLADIANS, muſt be underſtood the UNIVERSITIES of EUROPE, and all SEMINARIES and SOCIETIES, where the liberal arts and ſciences are taught, and cultivated. The DIVISIONS among the PALLADIANS, ſignify the QUARRELS and DISPUTES among learned men, or the CONTROVERSIES of the PROTESTANTS among themſelves, which are often carried on with great acrimony and indecency.

The

The ONOCENTAURS are the OFFICERS of the INQUISITION, JUDGES, COUNSELLORS, SECRETARIES, FAMILIARS, CLERKS, SPIES and INFORMERS. They are very juſtly repreſented as WILD BEASTS, or BEASTS of PREY: Since the deſign of their eſtabliſhment is to HARRASS, PLUNDER and DESTROY their FELLOW CITIZENS. By THROWING DIRT on the DREAMER we may underſtand the INSULTS, which they frequently offer to STRANGERS by beſtowing on them the opprobious names of HERETICS, INFIDELS, JEWS, &c. By the INSTRUCTIONS and ENCOURAGEMENT, which they are ſaid to receive from the PAPYROPOLITAN government, in order to deſtroy the PALLADIAN REPUBLIC, is meant, That SPIRIT of PERSECUTION, which bears ſuch a ſway in the GREATEST COURTS, and by which ſo many princes of the ROMISH COMMUNION have been inſtigated to abrogate their own laws, to oppreſs commerce, to diſcountenance the liberal arts, and to unpeople their country,

try, by driving the moſt virtuous and the moſt induſtrious of their ſubjects into exile.

The PALLADIAN DESERTERS exhibit a picture of thoſe WRETCHES, who, to ſatisfy their ambition, their avarice, or their revenge, make no ſcruple to RENOUNCE their RELIGION; who are always deſpiſed, and generally very unfortunate: And I ſhould be at a loſs to account for their APOSTACY, if I had not peruſed the EPISTLE to ARTEMIDORUS, which, whether it be the work of the LIVING or the DEAD, muſt needs be acceptable to every reader, who has a good heart and a rational ſoul.

Before I conclude my INTERPRETATION, let me obſerve, that the GHOST, which the DREAMER met in St. MARTIN's church-yard, was a very HONEST GHOST: His REFLEXIONS are JUST; and the ADVICE, which he hath inſinuated, is very GOOD. But, I fear, the

manners of our people are so depraved and corrupt, that they will not be perswaded into a reformation by ANY ONE, ALTHO' HE MAY RISE, AND COME UNTO THEM FROM THE DEAD.

E R R A T A.

Pag. 6. L. 15. *for* fuffers *read* ſuffers.

Pag. 12. L. 11. *for* opprobious *read* opprobrious.

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Set him to spin among the
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with propriety & his Speeches
were commonly Read for him,
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The Character of the Tories.

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– The Countess of Yarmouth

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A Satyr upon the Lawyers.
The Poverty or Riches of y. Suitors, wch too often determine y. Event of their Causes.
The University of Oxford
The Court Faction there.

Means the Contest between the two Parties in that University, particularly 4. when Ld. Westmoreland was elected Chancellor; but I don't know y. particulars sufficiently to explain y. Characters.

~~Nb. y. Contents not to be wrote in this book. Book. wrote in this book of the Book. because they are about to be wrote on the proofs as they are printed off.~~

The Court of George y. Second.
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Page 180. He assured me I should not find any part of it &c. ———

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Men in place & those who want one.
Pulteney, Sandys, Pitt, Lyttleton & many others.
Their Cruelty to Those they deserted
The Execution of Doctor Cameron.

George y. 2d & 3d private Riches were immense, & were said to be pour out in the Banks of Genoa, Venice & other parts beyond sea, & none of them trusted in England or Employ'd in acts of Munificence or Liberality. It has been said that Great part of them were expended in the German war in 1755 & 56. ———
Dr. King has described this Prince under y. character of Plutus, in his Templum Libertatis.

Geo: 2d insisted on being complyed with, in Supporting his Civil List & Germain Connections, in Other respects, he Gave way to the Ministers.

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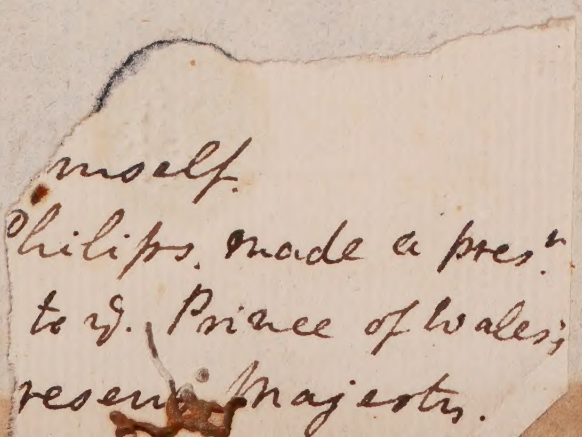
The sprinkling with perfumed water P. 42 ——— Court Holy-Water.

The Rosicrucian who betray'd his friends - p. 47 ——— Sherlock Bishop of London; writ a Pamphlet to prove y. ~~absolute~~ necesity of Governing by Corruption see the Craftsman: — He died worth fourscore thousand Pounds.


myself.
Phillips. made a pres.t
to H. Prince of Wales;
resent Majesty.